

# HISTORY OF VĪŚIṢṬĀDVAITA LITERATURE

V.K.S.N. RAGHAVAN

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# Foreword

I HAVE great pleasure in writing a Foreword to this doctoral thesis of my former student, Dr. V.K.S.N. Raghavan, prepared under my ganeral guidance and accepted by the University of Madras for the degree of Ph.D in 1976. It gives a concise and authentic account of the Sanskrit Literature pertaining to the Viśiṣṭādvaita philosophy and religion and is fully documented. Pure Sanskrit literature including the *Stotras*, written by Viśiṣṭādvaita writers, is not dealt with here in detail except in cases where the works are relevant to the main topic of study. The rich Tamil and Maṇipravāla literature pertaining to Viśiṣṭādvaita is also excluded from this survey. This was done to enable the author to concentrate on the Sanskrit literature on Viśiṣṭādvaita. A thorough exposition of the teachings of the religion and philosophy of Viśiṣṭādvaita has also not been attempted here, since there are some reliable books already published dealing with it.

Though Śrī Rāmānuja is considered as the founder of the Viśiṣṭādvaita, the fundamentals of this system had already been laid down by Yāmunaċārya. Traditionally the school traces its origin to the *Vedas*, and several ancient authorities like Bodhāyana and Upaśarṣa are referred to by later writers. During the period of Vedānta Deśika, the most powerful exponent of the system, it split into two sects, the *Veḍakalai* and *Teṅkalai*, and attempts at reconciling the two by later writers and leaders were not successful. Writers of the former wrote in Sanskrit while the exponents of the latter wrote in Tamil also.

According to the Viśiṣṭādvaita, the world, the souls and God are all real. The sentient and non-sentient beings constitute the body of that Reality viz., God which is the controlling soul. Brahman is God *saguna* and personal. Rāmānuja rejects the *māyāvāda* or the phenomenality of the world and admits the inalienable individuality of selves even after release from

bondage: he also rejects an undifferentiated (*nirguṇa*) Brahman. He stresses on devotion (*bhakti*) as a means for liberation from the limiting barriers and for the attainment of God. And God is Viṣṇu or Nārāyaṇa.

While Advaitins generally follow the Bhāṭṭa school of *mīmāṃsā* in many of the Philosophical problems, Viśiṣṭādvaitins prefer the opposite school of Prābhākaras. Error is explained in terms of *akhyāti* and the *anvitābhīdhāna*-theory is accepted to explain the sentence meaning. They accept the *Parīṇāmavāda* as against the *Vivartavāda* of the Advaitins. The Advaita approach is intellectual, while the Viśiṣṭādvaita approach combines the emotional or devotional attitude with the intellectual.

This is the second doctoral thesis on Viśiṣṭādvaita from the Sanskrit Department of the Madras University. The earlier thesis on Yāmunācārya and his works, by Dr M. Narasimha-charya, now Reader in this Department, has already been published. It is hoped that the present thesis on the Sanskrit literature on Viśiṣṭādvaita will also be welcomed by the serious students of Indian Philosophy.

Madras-5  
10. 11. 1978

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Professor and Head of the  
Department of Sanskrit,  
University of Madras.

# Preface

IN the following pages an attempt is made to present the History of Viśiṣṭādvaita Literature surveying mainly the Sanskrit works.

Important studies pertaining to the system of Viśiṣṭādvaita by scholars of the present century have been of immense help in drawing out the general theme of this thesis. Śrī Rāmānuja, Śrī Vedāntadeśika and other important preceptors are treated in detail. Other authors and their works have been dealt with briefly since it is impossible to discuss them in detail in a single volume. Anonymous works have been given alphabetically in the last chapter, since it is difficult to arrange them chronologically.

As an outline of the main principles of Viśiṣṭādvaita, I wish to point out the following view-points as gleaned from some of the important books of recent times. This, I hope, will be helpful in understanding the system and its tenets as found in the various works of the authors, dealt with in the present.

In his "Rāmānuja's Idea of the Finite Self", Prof. P.N. Srinivasāchāri elucidates the full significance of the relation between *Jīva* and *Īśvara* as conceived by Rāmānuja.

"This relation is known as *Prakāra Prakāribhāva* from the logical as well as the psychological stand-point and may be described as the relation of *adjective* and *substantive* or of *attribute* and *substance*. Its ontological counterpart is *śarīra-śarīribhāva* or the relation of *body and soul*. Its ethical parallel is *śeṣa-śeṣibhāva* or the relation of *means and end—of accessory and principal*.

This apparently three-fold, but essentially unitary, relation between *Jīva* and *Īśvara* constitutes the differentia of the Viśiṣṭādvaita school of Vedānta.

That the Viśiṣṭādvaita doctrine, like many other doctrines of Indian Philosophy, has suffered badly at the hands of translators and alien or alien-like expositors, is amply borne out by the misleading equivalents commonly used—such as *qualified monism*, *adjectival monism*, *attributive monism*. These equivalents mislead one into the belief that the term *Viśiṣṭādvaitam* should be explained as *Viśiṣṭam advaitam* or as *Viśiṣṭayor-advaitam*, while the correct explanation, as made out from the opening para of Vedāntadeśika's *Nyāya-siddhāñjana*, is *Viśiṣṭasya viśiṣṭa-rūpeṇa advaitam*.

The nearest English approximation to the Sanskrit term, *Viśiṣṭādvaita* is

*Pan-organismal monism* or

*Pan-synthetic monism*.—

the central idea being the synthetic unity of God as the Immanent Spirit and the Inner Guide and Controller of the whole universe consisting of diverse elements, animate and inanimate.

Rāmānuja's school, besides syntheicizing pluralistic realism with theistic monism on the epistemological as well as ontological side, endeavours, with a commendable measure of plausibility, to bridge over the chasm between *karma* and *redemption*.

Now, I would like to quote an article prepared by me, in 1976, in the *Annals of Oriental Research*, University of Madras *in extenso*:

#### THE METAPHYSICAL TENETS OF VIŚIṢṬĀDVAITA

*Īśvaraś-cid-acic ceti*

*padārtha-tritayaṁ hariḥ |*

*Īśvaraś-cid iti proktaḥ*

*jivo dṛśyaṁ acid-vapuḥ ||*

This verse found in the *Sarvadarśanaśaṅgraha* of Mādhvacārya states that the three main principles of Viśiṣṭādvaita are God, soul and matter. Mr. A.E. Gough has rendered this verse as

“Lord, soul and not-soul are the triad of

Principles : Hari (Vishnu)

Is Lord; individual spirits are souls;

and the visible world is not-soul.”

(A) *Īśvara* (God) :

Lord Śrīman-Nārāyaṇa is the Supreme Reality. He is the eternal truth and ever-associated with goddess Lakṣmī. He is the Highest Person, *Paramapuruṣa*. His body consists of the individual souls and insentient matter. They are inseparable from him, who resides within them, being their innersoul.

God Viṣṇu is omniscient, omnipotent and omnipresent. His *svarūpa*, the real form, and His *svabhāva*, the real nature, are *cinmaya*, the embodiment of pure consciousness. He is externally and internally present in all things. He is *ananta* and *anādi*, endless and beginningless. He is immanent and transcendent.

Everyone should worship Him, the bestower of all boons and the giver of liberation. All the liberated souls enjoy Him as the Supreme Bliss. Those who pray to Him, get rid of their sins and miseries, in accordance with their aspirations.

His unassailable and incomparable nature of *Ubhayaṅgatva* is that He is eternally blemishless and essentially the treasure of all auspicious qualities.

Lord Viṣṇu has three consorts, Śrī or Mahālakṣmī, Bhū, the Earth goddess and Nīlā *alias* Nappinnai (in Tamil). His supreme abode is called Vaikuṇṭha. Out of His own divine will, He takes numerous incarnations to protect the weak and to destroy the wicked. Great men adore Him for His Supreme benevolence. Every desire of His devotees is fulfilled by Him at once.

(B) *Jiva*-s (Souls) :

The souls are eternal and numerous. Every soul possesses the atomic form and has innate knowledge. The *svarūpa* or real nature of each soul is knowledge itself. Being not independent, the souls are dependent upon Lord Viṣṇu.

The knowledge of the soul is inborn and inseparable from the soul, like the lustre of the sun. The soul's knowledge is self-luminous and is characterised only as a substance (*dravya*). Despite being a *dravya*, it is ever inseparable from its *āśraya*, the support, namely the soul.

When a soul is born or in the womb, its knowledge

contracts or expands in proportion to its demerits or merits. As and when a bound-soul (*baddha-jīva*) gets salvation, its knowledge expands larger and larger till it becomes almost equal to the knowledge of the Supreme Reality, the omniscient Lord.

The souls are of three kinds—*baddha*, *mukta* and *nitya* (the bound, liberated and eternally liberated). Being atomic in size they do not contract or expand in their essential nature. They are so innumerable that none can comprehend their total.

The *nitya* souls and *mukta* souls reside in Vaikuṇṭha or Paramapada. Lord Viṣṇu is ever present their with His three consorts. The *baddhas* (bound souls) enter into various mortal coils and reside in the countless worlds which constitute the Brahmāṇḍa, the great cosmic Egg. Being bound by the results of their past deeds (good and bad), they are born in the various regions of the universe, in accordance with their merits or sins.

The *Nityas* are also known as *Nityasūris*. Ananta (i.e. the great serpent Ādiśeṣa), Garuḍa (the divine Eagle or vehicle of Lord Viṣṇu) and Viṣvakṣena or Senāpati (the commander-in-chief, the foremost archangel in Śrīvaikuṇṭha) are held to be the foremost *Nityasūris*. Their knowledge is almost identical with the knowledge of the Supreme Being. In other words, it will never contract and will be ever all-comprehending. Dwelling in the divine abode they enjoy supreme bliss. That is to say, their service to Lord Viṣṇu is incessant and is done within His close purview.

The *Muktas* (liberated soul) also dwell in the supreme abode of God Viṣṇu. To start with, they were only bound souls. But by their good fortune, they sought liberation, approaching God Viṣṇu through the path of devotion (Bhakti) and self-surrender (Prapatti). Therefore they are now liberated and enjoy supreme bliss in the company of the Supreme Being, performing divine service unto Him, in His immediate presence. They became the companions to the *Nityasūris*, with whom they enjoy the supreme bliss equal to them. These liberated souls experience the *summum bonum* in equal measure and there is no difference of degree at all in their enjoyment.



The *Muṇḍakopaniṣad* says “*Nirañjanaḥ paramam sāmyam upaiti*” (III. i. 3).

The bound souls are countless and belong to the various creeds such as men, beasts, birds and other creatures. These souls are bound by their beginningless *karman*. By the performance of the varied righteous and unrighteous acts, their merits and sins grow in multitudes. So they are born in various regions among the hosts of living beings. The human beings do meritorious or evil deeds. In addition, they also induce others to do these acts. When they obtain the good merits of their righteous acts, they become Brahmā, Agni, Indra or Varuṇa and so on. After they enjoy their merits, they have to reap the results of their evil actions also. According to the results of their other actions they would be born again as the living beings in this mortal world. It is said that, one among the innumerable bound souls, through its incessant worship of Lord Viṣṇu for several aeons (*Yugas*), obtains the position of the creator (Brahmā). Likewise by doing *Sarvamedha* sacrifice an individual soul will become Parameśvara or Śiva. By performing hundred *Aśvamedha* sacrifices one becomes Indra. Some souls by their distinctive merits got by steadfast devotion to and worship of Lord Viṣṇu, obtain higher designations such as Sun, Moon, Wind, Yama and other luminaries. Being essentially unique, they serve the needs of the universe as per their powers. When the bound souls are fortunate enough they perform Bhaktiyoga or Prapatti and cling to the lotus feet of Lord Viṣṇu for their liberation. Becoming earnestly devoted to Him or entirely surrendered unto Him, they receive His ineffable grace and obtain release. At the proper time they reach the supreme abode, *Paramapada* of Lord Viṣṇu, and become exalted in the company of *Nityasūris* and other *Muktas*. This consummates in *Bhagavat-kainkarya* (divine service).

(C) Acit (Matter) :

*Acetana-tattva* is divided into three entities, known as *Prakṛti*, *Śuddha-sattva* and *Kāla*. *Prakṛti* is made up of three *guṇas*, *sattva*, *rajas* and *tamas*. *Prakṛti* transforms into various entities according to the divine will of Lord Viṣṇu.

These entities are merely accessories in contributing to the pains and pleasures of the bound souls who reap the results of their past actions.

*Prakṛti* (non-sentient matter) is *jaḍa* (inert; without consciousness). It is not self-luminous, nor is it made up of knowledge (*jñānamaya*). It does not possess knowledge, nor is it born out of any other entity. During creation, it transforms into twentyfour *tattvas* (the minor real principles).

A part of *Prakṛti* transforms into *mahat-tattva* (macro-cosmic entity) (i.e., *mahān*); from *mahat-tattva*, a part changes into *ahankāra*. This *ahankāra* (or ego) is only one even though it is found to divide itself as *sāttvika*, *rājasika* and *tāmasika* *ahañkāra-s*. From *sāttvika-ahankāra*, eleven *indriyas* (organs; 5 sense organs, 5 motor organs and *manas*, the 11th one known as *antaḥkaraṇa* or mind) are born. From *tāmasa-ahankāra*, the *śabdatanmātra* (the subtle element of the sky, known as sound) is formed. From the subtle element of sky, *ākāśa* or the gross element, ether comes into being. From the gross element ether, *sparsātanmātra* (the touching sense) or the subtle element of wind is produced. From *sparsā-tanmātra*, a part transforms into the gross element air (*vāyu*). From the gross element air the *rūpatanmātra* or *sūkṣmāgni*, the subtle element of fire is produced. The gross element fire is born out of its subtle element *sūkṣmāgni*. From the gross element fire, a part transforms into *rasatanmātra* or *sūkṣmajala*, i.e. the subtle element of water. From the *rasatanmātra*, a part changes into the gross element, water. From the gross element water, a part transforms into *gandhatanmātra* or *sūkṣmapṛthvī*, i.e. the subtle element of earth. A part of *sūkṣmapṛthvī* changes into the gross element earth. Thus from *ahankāra*, these five subtle and five gross elements are produced.

The five sense organs and the five motor organs as well as the mind are produced from the *sāttvikāhankāra*. When an individual soul (*jīva*) enters into a body, these eleven organs are developed in that body as per the actions of its previous births, etc. Thus the numerous individual souls have their eleven organs while entering a body.

Thus the 24 primordial principles of matter are enumerated:  
1. *Prakṛti*; 2. *mahān* or *mahat-tattva*; 3. *ahankāra*; 4. eleven

*indriyas*; 5. five subtle elements; 6. five gross elements.

*Prāṇavāyu* or the life-breath is not a separate entity. It is only the infinitesimal particle of the gross element, air. It enlivens every body when an individual soul puts on the respective body.

There are three types of the *acetana tattva*. The first type *prakṛti* has been already dealt with. Now the second *acetana*, the *Śuddhasattva*, is delineated. It is in the *Śrīvaikuṇṭha* (the *Nityavibhūti* or the abode of Supreme Bliss, viz., the eternal Heaven). It is an effulgent entity; without consciousness and eternally endless. It is useful in its being utilised as an instrument in the experience of heavenly bliss by Śrīman Nārāyaṇa (the Overlord), the *Nityasūris*, and *Mukta-jīvas*. *Śuddhasattva* is known to be of pure *sāttvika* character, and especially devoid of even a bit of *rājasika* or *tāmasika* character. It is *aprākṛta*, namely not within the range of *prakṛtimaṇḍala* (the world of cyclic nature). But *śuddhasattva*, of its own accord, transforms into *aprākṛta*-sky, *aprākṛta*-wind, *aprākṛta*-fire, *aprākṛta*-water and *aprākṛta*-earth, as well as *aprākṛta*-*indriyas*. From the Supreme Being onwards, down to everything in the Supreme Abode (*Śrīvaikuṇṭha*) all are made up of *śuddhasattva*. It encircles the *Śrīvaikuṇṭha* with *aprākṛta-jala* and is called as *Virajā* river. Wells, fort and towers of *Śrīvaikuṇṭha* are made up of *Śuddhasattva*. Thus it is the cause of everlasting supreme bliss.

*Kāla* (Time) is the third *acetana* which does not possess consciousness and form. It exists in this world as well as in the Supreme Abode. This has certain period in this world, namely *kṣaṇa* (moment), *kāṣṭhā* (minute), *muhūrta* (one and half an hour), days, fortnights, months, seasons, *ayanas* (equal to half a year), years, *yuga* (aeon), *kalpa* (several *yugas*); however, Time in the *Śrīvaikuṇṭha* is eternally the same, does not change and is always pleasing (i.e., Time does not have its sway in the Supreme Abode).

*Dik* (quarter or direction) is not essentially an entity. Smoke is a product from the fire similar to the plants and creepers from the earth. Darkness is also not a separate entity. It is only the shadow of the earth.

Three kinds of *jīvas* (individual souls), namely *Nityas*,

*Muktas* and *Baddhas* as well as the three kinds of *acetanas*, namely *prakṛti*, *śuddhasattva* and *kāla*, constitute the body of God Viṣṇu.

According to the *Bṛhadāraṇyakopaniṣad* (V. vii. 22) “*Yasya ātmā śarīram*”, the Ātman (soul) is the body of Paramātmān (God). All the worlds also constitute His body. He is the inner soul of every entity. A being with its soul and body is calculated as only one unit. Having all the *jīvas* and *acetanas* as His body, the Supreme Lord (*Paramātmān*), is the guiding principle, and is *Viśiṣṭa*. God is only one (*advaita*), still He is *Viśiṣṭa*. Hence this system is called as Viśiṣṭādvaita.

I am thankful to the authorities of the University of Madras for offering me the University Stipendiary Research Studentship for about 2 years (11-2-1970 to 16-12-1971) and also the necessary facilities to do my research work in the Sanskrit Department as a Research Assistant. I am also thankful to the University Grants Commission for having offered me the Junior Research Fellowship for a period of two years (17-12-1971 to 31-10-1973).

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I wish to record my sense of deep gratitude to my Professor, Dr. K. Kunjunni Raja, for his kind supervision, guidance and help at every step in the preparation of this work. He has not only furnished the plan of the work and guided me but also discussed all the essential points. Without his kind help my book could not have assumed this shape. My sincere thanks are due to him for his kind foreword. I am also indebted to my colleagues in the Department of Sanskrit, University of Madras, for their kind co-operation and help enabling me to complete this work in time.

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10-11-1978

V.K.S.N. Raghavan

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3. Staff of the Dept. of Sanskrit, University of Madras, Madras-5.
4. The authorities of the University of Madras, Madras-5.
5. The authorities of the U.G.C., Govt. of India, New Delhi.
6. The authorities of the Madras Govt. Oriental Mss. Library, Madras-5.
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# Contents

<i>Foreword</i>	v
<i>Preface</i>	vii
<i>Acknowledgements</i>	xv
<i>List of Abbreviations</i>	xvii-xx
1. INTRODUCTION	1-3
2. PREDECESSORS OF RĀMĀNUJA	4-8
3. ŚRI RĀMĀNUJA	9-13
4. IMMEDIATE SUCCESSORS OF RĀMĀNUJA	14-26
5. ŚRI VEDĀNTADEŚIKA	27-51
6. SUCCESSORS OF VEDĀNTADEŚIKA	52-72
7. MODERN WRITERS	73-84
8. ANONYMOUS WORK OF VIŚIṢṬĀDVAITA	85-114
<i>Bibliography</i>	115-122
<i>Index</i>	123-132

# List of Abbreviations

**Adyar D. IV.**

**Adyar D. X.**

**Adyar D. XIII.**

Volumes IV, X and XIII (Viśvabhārati collections—only the sections—Viśiṣṭādvaita) of the Descriptive Catalogue of Sanskrit Manuscripts, Adyar Library and Research Centre, Adyar, Madras-20 (Pub. in 1968, 1966 and 1976 respectively).

**ALS : Adyar Library Series,**

**Publications of the Adyar Library and Research Centre, Adyar, Madras-20.**

**AR : Amṛtāsvādinī Rahasyaṅgaḥ, see the works of Vedānta-  
deśika in Bibliography.**

**ARR : Amṛtarañjanī Rahasyaṅgaḥ, see the works of Vedānta-  
deśika in Bibliography.**

**BTS : Brahmatantrasvatantṛayati (titles of the Pontiffs of),  
the Parakalamatham, Mysore.**

**CHI : Cultural Heritage of India (Prof. V. Rangacharya's  
article in Vol. IV); see under V. Rangacharya in Biblio-  
graphy.**

**Ch.S.S.S. V : Chowkhamba Sanskrit Series Studies Vol. V,  
“Śrī Vedāntadeśika—A Study of his life, works and philo-  
sophy” by Dr. Satyavrata Singh, Benares, 1958.**

**CR : Chillarai Rahasyaṅgaḥ, see the works of Vedāntadeśika  
in Bibliography.**

**FISC. I. i : Proceedings of the First International Sanskrit  
Conference, Vol. I, Pt. i, ed. by Dr. V. Raghavan, Pub. by  
the Ministry of Education and Social Welfare, New Delhi,**

1975 (articles by (a) Prof. K.T. Pandurangi, pp. 219-29; (b) Prof. R.N. Sampath, pp. 464-70; (c) Dr. V. Varadachari, 476-63).

**GPB** : Guruparamparābrabhāva, viz. (i) Ārāyirappaḍi (6000-Paḍi) by Pāścāsundaradeśika, Puttūr Agraharam, Trichy, 1968; (ii) Mūvāyirappaḍi (3000-Paḍi) by Brahmatantrasvalantra Parakālayati III, LIFCO, Madras, 1968.

**HCSL** : History of Classical Sanskrit Literature by Shri M. Krishnamacharya, Motilal Banarsidas, New Delhi, 1970.

**HDV** : Prof. H.D. Velankar's edition of the Descriptive Catalogue of Sanskrit Mss, (Desai's Collection)—deposited in the library of the University of Bombay, Bombay, 1953.

**HIP. III** : The History of Indian Philosophy, Vol. III, by Dr. Surendranath Dasgupta, Cambridge University Press, Cambridge, 1968.

**HVDS** : Homage to Vedāntadeśika<sup>2</sup> Series, Publications of the Vedāntadeśika Research Institute, 20, Burkitt Road, Madras-17.

**IOL** : The Descriptive Catalogue of Sanskrit Mss., found in the Library of India Office, London.

**JRAS** : The article "Aṣṭādaśabhedas" by Sri A. Govindācārya in the Journal of the Royal Asiatic Society, London, 1910.

**MD** : The Descriptive Catalogue of Sanskrit Mss. of the Madras Govt. Oriental Manuscripts Library.

**MGOS** : Madras Govt. Oriental Series, Pub. by the Madras Govt. Oriental Manuscripts Library, Madras.

**MT** : The Triennial Catalogue of Sanskrit Mss. of the Madras Govt. Oriental Manuscripts Library, Madras.

**NCC I to X** : The *New Catalogus Catalogorum*, Vol. I (1949) to Vol. X (1978), Publication of the Dept. of Sanskrit; Published by The Registrar, University of Madras, Madras-5.

**Oppert** : Prof. Gustav Oppert's edition of "The List of Sanskrit Manuscripts in Private Libraries of Southern India, Two Volumes, Madras, 1885.



- PCR** : Padinoru Cillarai Rahasyaṅgal of Śrī Vedāntadeśika, Parts I & II, ed. by Śrī A. Srinivasaraghavan, Kumbakonam, 1937. (*vide* p. 39—Chapter V).
- Potter** : Dr. Karl H. Potter's edition of the "Bibliography of Indian Philosophies" as Volume I of the Encyclopaedia of Indian Philosophies, Motilal Banarsidas, New Delhi, 1970.
- PMB** : The Paramatabhaṅga, see the works of Vedāntadeśika in Bibliography.
- RTS (English)** : The English translation by Prof. M.R. Rājāgopālācārya, of the Śrīmad Rahasyatrayasāra of Vedāntadeśika, Kumbakonam, 1956.
- RTS (Tamil)** : Śrīmad Rahasyatrayasāram of Śrī Vedāntadeśika (Vols. I & II), ed. by Śrī V.N. Śrīrāmadeśikācārya Svāmin, Kumbakonam, 1960.
- SBRG** : Śrī Bhagavad Rāmānuja Granthamālā, (The Nine Works of Śrī Rāmānuja), ed. by Śrī P.B. Aṅgaṅgarācārya svāmin, Kāñci, 1956.
- SDP** : Śrī Deśika Prabandham (Tamil) of Śrī Nigamānta Mahādeśika (Vedāntadeśika) ed. by Śrī V.N. Śrīrāmadeśikācārya Svāmin, Kumbakonam, 1944.
- SMS** : Śāstramuktāvali Series : The series of books ed. by Śrī P.B. Anantācārya, Kancheepuram.
- SNCR** : Śrī Nammāṇḍavan Centenary Release, *viz.*, the edition of Śrī Pādukāsahasram, Sanskrit Text and Tamil translation, Śrī Raṅgaṇātha Pādukā Āśramam, Madras, 1971.
- SSM** : Śrī Sakti Mālā Publications of Śrī Puttūr K. Śrīnivāsa Iyengar, Trichy.
- SVDSCCV-1968** : Śrī Vedāntadeśika 7th Centenary Commemoration Volume, Madras, 1968; pub. by the Central Committee of the said volume, Mylapore, Madras-4, 1968 (*vide* fn. 106-15, chapter VII).
- SVDSCT** : Publication of Śrī Vedāntadeśika Seventh Centenary Trust; see the works of Yāmunācārya in the Bibliography.
- TD** : The Descriptive Catalogue of Sanskrit Mss. in the Thanjavur Mahārājā Serfoji's Sarasvati Mahal Library, Thanjavur.

- TSMS** : Thanjavur Sarasvati Mahal Series no. 139, the Śrutapradīpikā Sudarśanasūri, ed. by Prof. Sri A. Srinivasa-  
raghavan of Pudukkottai, Thanjavur, 1972.
- UVG** : Ubhayavedāntagranthamālā, Publications of Śrī  
Ubhayave (Uttamūr) Abhinavadeśika T. Viraraghavācārya-  
svāmin, 7, Nāthamuni Street, T. Nagar, Madras-17.
- VDG** ; Śrī Vedāntadeśikagranthamālā, (The several Sanskrit)  
Works of Śrī Vedāntadeśika, ed. by Śrī P.B. Appaṅgarā-  
cāryasvāmin and Śrī Sampatkumārācāryasvāmin, Conjee-  
varam.
- VV** : Vedāntavādāvali Series, viz., works of Śrī Anantācārya  
(Śeṣārya) (*vide* the seventh chapter for the list of works).

## INTRODUCTION

Viśiṣṭādvaita and Advaita are the two important philosophical schools of Vedānta taking their authority from the Upaniṣads, the Brahmasūtras, and the Bhagavadgītā; but while Śaṅkara and his Advaita are well-known in the west, the Viśiṣṭādvaita school of Rāmānuja has not yet received due recognition from modern scholars.

There are various organisations such as Śrīmad Āṇḍavan Āśramam (Śrīraṅgam), Śrī Parakālamaṭham (Mysore), Śrī Ahobilamaṭham (Ahobila, A. P.—now at Mukkūr, N.A. Dt., Tamil Nadu, Śrī Yadugiri Yatirāja Maṭham (Melkote, Karnāṭaka), Śrī Vānamāmalaimaṭham (Nāṅguneri near Madurai), Śrī Prativādhayaṅkaramaṭham (Kāñci) and the like, for the propagation of the philosophy of Rāmānuja which has undergone two main divisions into Vaḍakalai and Tenkalai, headed by Vedāntadeśika and Pillailokācārya respectively.

Owing to the doctrinal differences between the two schools, many minor works on the philosophical and religious viewpoints have been contributed by the followers of the above two preceptors for defending their principles and criticizing the stand-points of the other school. The essential differences relate to certain principles of Prapatti (Śaraṇāgati) doctrine, (1) the position of Goddess Śrī and the nature of Kṛpā (mercy) of God Viṣṇu. (2) Some other traditional differences in the customs and manners of Śrīvaiṣṇavas have also taken their significant role in making the two divisions distinctly apart from one (3)

another. However, the contributions of many followers of Rāmānuja are either commentaries or expositions on the works of early writers.

During the later part of the 11th Century and the early part of the 12th Century, several preceptors of Advaita like Citsukha and others flourished and they proved that the viewpoints of the Nyāya-Vaiśeṣika system are false. The influence of Buddhism waned even before the 11th Century and the Nyāya-Vaiśeṣika system was rendered more or less ineffective in the 12th Century A.D. Thus Advaita triumphed over all systems of thought prevalent in India during the period.

Śrī Rāmānuja (1017-1137 A.D.) propounded the system of Viśiṣṭādvaita philosophy, totally opposed to the metaphysics of Advaita. In his works he critically examines the views of Advaita and finally rejects them. The Viśiṣṭādvaita writers who followed Rāmānuja have vehemently attacked the views of Advaita, while presenting the doctrine of Viśiṣṭādvaita. They have focused their attention mainly on the concept of Avidyā, the pivotal doctrine of Advaita.

Apart from Advaita, the Śaivite view that Lord Śiva is the Supreme God-head, also has been severely criticised by Rāmānuja and his followers who advocate the supremacy of God Viṣṇu. Thus it is found that a large number of works in Viśiṣṭādvaita literature are criticisms against Advaita on the philosophical side and against the superiority of God Śiva on the religious aspect.

On Viśiṣṭādvaita, several books, theses and monographs have been published such as the "Philosophy of Viśiṣṭādvaita" by Prof. P. N. Srinivasachari, "The History of Indian Philosophy" (Volume III) by Dr. S.N. Dasgupta, "Advaita and Viśiṣṭādvaita" by Dr. S. M. Srinivasachari and "Philosophy of Devotion" by John C. Plott. Yet an historical and comprehensive study on the literature of Viśiṣṭādvaita has not yet seen the light of day. Hence this attempt to give a survey of the History of the Viśiṣṭādvaita literature.

Even though several literary works have also been written by many of the preceptors of this system, they are only mentioned here, while surveying in detail the philosophical com-

positions in the main. Some works in Maṇipravāla style (mixing Sanskrit with Tamil) are taken into account as they set forth the religious aspects of the Viśiṣṭādvaita system.

—The names of many writers are found to be differently represented in the colophons of their works. In certain places their Tamil names are quite popular and the Sanskrit names are found only in the beginning of their works. At times the names are very much indistinguishable for the name of one and the same writer resembles the name of his father, teacher and pupil. The works also present difficulty bearing two or three titles to one and the same composition making it difficult to identify them. Therefore, a thorough study on the works and their authors has to be made only after careful investigation. In this attempt I am very much indebted to the various descriptive catalogues and publications of the important manuscripts' Libraries of the southern region, namely, the Adyar Library and Research Centre (Madras), the Government Oriental Manuscripts' Library, Madras, the Thanjavur Maharaja Serfoji Saraswati Mahal Library, Thanjavur as well as the publications of various organisations. The foot-notes are given at the end of each chapter.

## PREDECESSORS OF RĀMĀNUJA

The Viśiṣṭādvaita system of Philosophy is based upon the *Vedas*, the *Upaniṣads*, the *Brahmasūtras*, the *Bhagavadgītā* and the *Vaiṣṇava Āgamas* (namely, the *Saṁhitās* of the *Pāñcarātra* and the *Vaikhāṇasa* systems). According to this system, the ultimate Reality is Brahman who is the same as Lord Viṣṇu. He has five forms viz. the *Para*, the *Vyūha*, the *Vibhava*, the *Antaryāmin* and the *Arcā*.

The Supreme Brahman, Śrīman-Nārāyaṇa, who is ever in the company of Goddess Mahālakṣmī, is accepted as God or Īśvara in the system of Viśiṣṭādvaita and Śrīvaiṣṇavism. He is eternal. There are innumerable individual souls (*Jīvātmans*), who are also eternal. The entities, *prakṛti*, *kāla* and *śuddhasattva* are also eternal ones. The Supreme Abode or Heaven namely, the *Paramapada* is made up of the *Śuddhasattva* [pure goodness-serene nature i.e. not at all mixed with *Rajas* and *Tamas*]. The individual souls and the three eternal entities constitute the body of God. Just as the body and soul refer to a single personality, God Viṣṇu, being the soul of *cit* (sentient beings) and *acit* (matter) and having these two as His body, constitutes the single entity known as Supreme Reality. Hence this system is known as Viśiṣṭādvaita (*Viśiṣṭasya-advaitam*=the non-duality of the qualified one). The *Para* form of Viṣṇu is the *aprākṛta* (not made up of matter, but of *Śuddhasattva* nature) form in which Lord Viṣṇu, in His

'Para-Vāsudeva' feature, exists in the *Vaikuṇṭhaloka* or *Paramapada* or the Supreme Abode. The *Vyūha* form of Viṣṇu has four modes as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The *Vibhava* forms of Viṣṇu are known to be the main ten incarnations as well as the other *Sāttvika* and *Aṁśāvatāras* mentioned in the *Itihāsa-s*, the various *Vaiṣṇava Āgamas* and *Sāttvika Purāṇas*. The *Antaryāmin* form of Viṣṇu is the 'Indweller' who controls from inside each and every individual. As per tradition and as per the *Āgamas*, the *Arcā* forms of God Viṣṇu are of supreme importance because all the individual souls are attracted by the easy accessibility of this form of God.

According to tradition, God Viṣṇu, Goddess Lakṣmī, and the divine angel (Viṣvaksena or Senāpati) are the foremost and first three teachers of Śrīvaiṣṇavism. The fourth preceptor according to tradition is Śaṭhakopa or Nammālvār. He taught the principles of Śrīvaiṣṇavism along with the *Nālayiradivya-prabandham* (Tamil) and other scriptures to Nāthamuni during the latter's yogic meditation.

Bodhāyana, author of the *Bodhāyana-vṛtti*, on the *Brahma-sūtras*, is the foremost among the forerunners of Rāmānuja. In the introductory part of his *Śrībhāṣya*, Rāmānuja specifically mentions Bodhāyana's *Vṛtti* as the basis for his commentary on the *Brahmasūtras*.

*Bhagavad-Bodhāyanakṛtām Brahmasūtravṛttim  
pūrvācāryāḥ saṁcikṣipuh;  
tanmatānusāreṇa sūtrākṣarāṇi vyākhyāsyante*

—*Śrībhāṣya* (I.i.1.p.1)

The immediate successors of Bodhāyana are Ṭaṅka, Dramiḍa, Guhadeva, Kapardin and Bhāruci who have been mentioned in that order by Rāmānuja in his *Vedārthasaṅgraha*<sup>1</sup>. Rāmānuja says that he has culled out the important teachings and tenets of the Viśiṣṭādvaita from their works.

Brahmanandin *alias* Ṭaṅka wrote the commentary *Vākya*<sup>2</sup> on the *Chāndogyopaniṣad*. This commentary is quoted and referred to by the later commentators of the *Chāndogyopaniṣad*.

Dramiḍācārya wrote the explanatory gloss, entitled the *Dramiḍabhāṣya*<sup>3</sup>, on the *Vākya* of Brahmanandin. The two preceptors Guhadeva (or Kuhadeva) and Kapardin are

mentioned by Rāmānuja in his *Vedārthasaṅgraha*<sup>4</sup>. No work of them are extant now.

Bhāruci, mentioned by Rāmānuja in his *Vedārthasaṅgraha* is probably the same as the commentator on the *Manusmṛti*<sup>5</sup>.

Nāthamuni<sup>6</sup> (C 824-924 A.D.) is one of the important predecessors of Rāmānuja. It is said by Vedāntadeśika that Parāṅkuṣa or Nammālvār was the spiritual teacher of Nāthamuni, though in fact he lived long after Nammālvār. It is said that in his yogic meditation, Saint Śaṭhakopa or Nammālvār appeared to him and taught the *Divyaprabandha* (the Divine collection of 4000 Tamil songs) of the 12 Ālvārs and other important philosophical and religious principles.

He was the first spiritual preceptor and the earliest exponent of Śrīvaiṣṇavism. He wrote two works, the *Nyāyatattva* and the *Yogarahasya*. Unfortunately they are not extant now. It appears that the *Nyāyatattva*,<sup>7</sup> contained several *adhikaraṇas* or subdivisions grouped under five *pādas* or sections, viz. *Jñāna* (knowledge), *Prameya* (objects of cognition), *Pramāṭr* (the cognizer), *Karma* (action), and *Nyāya* (logic). The *Yogarahasya*<sup>8</sup> is said to be a discussion on the nuances of *Upāsana* or devotion to Lord through earnest meditation of Him.

Puṇḍarikākṣācārya<sup>9</sup> (826-931 A.D.) or Uyyakkonḍār, pupil of Nāthamuni, is held to be a great dialectician. A work of his, on Viśiṣṭādvaita ontology is known from references cited in the seventh *vāda* of Vedāntadeśika's *Śatadūṣaṇi*.

Śrīrāmamiśra<sup>10</sup> (832-937 A.D.) or Maṇakkāl Nambi held the view of *yathārthakhyāti* as gathered from the citations of him, found in the works of his successors. Vedāntadeśika mentions him in his *Nyāyapariśuddhi*.

Rāmārya,<sup>11</sup> probably a predecessor of Yāmuna, seems to have written the *Trayyantārtha* which is referred to by Vedāntadeśika in the *Tattvaṭikā*, in the following verse:—

Rakṣitṛtvaṁ tu Rāmāryais Trayyantārthe hi sūcitam/

Ātmasiddhyādibhiḥ proktaṁ Yāmunāryanibandhanaiḥ/

Yāmunācārya<sup>12</sup> (916-1041 A.D.) the grand-preceptor (Prācārya) of Rāmānuja, was the son of Īśvaramuni and grandson of Nāthamuni. Yāmunācārya, well known as Ālavandār promulgated the Viśiṣṭādvaita, taking as his sources, the two works of Nāthamuni, as well as the other authoritative

Rāmānuja  
quotes  
Nāthamuni  
for yathārthakhyāti  
in his theory



scriptures like the *Vedas*, the *Upaniṣads*, the *Vaiṣṇava-Āgamas*, the *Bhagavadgītā*, the Tamil hymns of Āḷvārs and the *Sāttvika Purāṇas*.

Yāmūnācārya wrote the *Siddhitraya*<sup>13</sup>, which deals with the principal doctrines of the Viśiṣṭādvaita system in accordance with the teachings of early authors, namely Bodhāyana, Ṭaṅka, Dramiḍa and others. The three sections of this work, namely the *Ātmasiddhi*, the *Īśvarasiddhi* and the *Samvitsiddhi* expound the nature of soul, God and supreme knowledge.

Yāmūnācārya has summarised the teachings of Lord Śrīkṛṣṇa's *Bhagavadgītā*, in his *Gītārthasaṅgraha*<sup>14</sup>. The main content of this work is on soul, God. Matter as well as the means to reach God (namely Bhakti and Prapatti, the two main pathways to get Mokṣa). The *Āgamaprāmāṇya*<sup>15</sup>, of Yāmūna expounds the Vedic authority and the supreme teachings of the *Pāñcarātra Saṁhitas*. The fivefold *yajña* or worship to God is established as authoritative. The *Āgamas* are maintained to be the word of God, teaching the essentials of several scriptures. In this work, Yāmūna refers to his another work the *Kāśmīrāgamaprāmāṇya*<sup>16</sup> which is not extant now.

In his lyrical master-piece, the *Stotraratna*<sup>17</sup>, Yāmūna praises Lord Viṣṇu with his unstinted and earnest devotion. It is true to its name, the Gem among devotional lyrics. The *Śaraṇāgati* doctrine is found to be the essential theme of this lyric. The *Catuḥśloki*<sup>18</sup> of Yāmūna on Goddess Śrī, expounds the nature and status of Lakṣmī who stands on a par with Her Lord. The principle, 'Śrītattva' of the Viśiṣṭādvaita system has its first basis in this work. An important treatise of Yāmūna, the *Mahāpuruṣanirṇaya*<sup>19a</sup> is unfortunately not extant now.

Yādavaprakāśa (11th Cent. A.D.), teacher of Rāmānuja, wrote a treatise on *sannyāsa* namely the *Yatidharma-samuccaya*<sup>19</sup>. He wrote this work after becoming a disciple under Rāmānuja, according to his mother's admonitions. This is what the tradition holds and the *Prapannāmṛta* of Anantācārya elaborately narrates.

Śrīśailapūrṇa (973-1073 A.D.)<sup>20</sup> alias Tirumalai Nambi was the maternal uncle of Rāmānuja. He resided at Tirupati. He was an adept in the lecturing of the *Rāmāyaṇa*. He taught Rāmānuja all the intricate principles and doctrines which are

implicit in the scriptures and explicit in the *Itihāsas* and *Purāṇas* while imparting the salient features of the *Rāmāyaṇa*.

### Notes

1. *Vedārthasaṅgraha* of Śrī Rāmanujācārya, English Translation by Śrī S.S. Raghavachar, p. 102.
2. Ibid. p. 102; Potter p. 59. Brahmandin fl. acc. to Nakamura between circa 500-550 A.D. A article by M. Hiriyanna "Fragments from Brahmanandin" KBPCV 1934, pp. 151-58.
3. *Vedārthasaṅgraha*, ed. S.S. Raghvachar, *op. cit.* p. 102.
4. Ibid. p. 102.
5. Ibid. p. 102; see also Introduction, p. xi of *Manusmṛti*, Bhāratiya Vidya Series-29, Bharatiya Vidya Bhavan, Bombay, 1972.
6. FISC. I. i. p. 437. Dr. V. Varadachari's article "Nyāyatattva of Nāthamuni"—*Indian Philosophy and Culture*, VI, (1961), pp. 484-89.
7. Potter p. 140.
8. Ibid.
9. FISC, I. i. p. 437.
10. Ibid.
11. Ibid.
12. "Contribution of Yāmuna to Viśiṣṭādvaita" by Dr. M. Narasimhachary, Madras, 1971; 918 A.D.-1038 A.D.—Date of Yāmuna acc. to Dasgupta, HIP, III, p. 97. The two works *Prameyaratna* (scr. No. 2625) and *Tattvabhūṣaṇa* (2634) as referred to by K.H. Potter in his *El P.I.*, are probably the works of some later writer.
13. Ptd. CSS, 10, 1900; Tirupati, 1942; *Jl. of Ann. Univ. vol. IV* to XII, 1935-1943. Reprinted Madras, 1974.
14. Ptd. *Jl. of Sri Venk. Orl. Res. Inst.* with Eng. tr.
15. Potter pp. 152-3.
16. Dr. M. Narasimhachary, *op. cit.*
17. Ibid.
18. Ibid.
- 18a. A list of works of Yāmuna is found in the introductory verse of the *Gīṭārthasaṅgraharakṣā* of Vedāntadeśika.
19. MD 2950-54; Potter p. 448; FISC. I.i. p. 449. Dr. K.C. Varadachari — *Philosophy of Yādavaprakāśa*, Siddhabhārati, Hoshiarpur, 1950, 20 pp. 109-115.
20. Śrī Sannidhi Guruparamparai, by Śrī Śaṭhakopa Mahādeśika, edited by Śrī Anantācārya, Madras, 1914, pp. 11-12.

## ŚRĪ RĀMĀNUJA

Śrī Rāmānuja (1017-1137 A.D.) is the first writer to systematize and establish the teachings of Viśiṣṭādvaita though he himself says that it is the real teachings of the scriptures and has been expounded by earlier writers like Bodhāyana, Ṭaṅka and Dramiḍa. That he has been influenced by Yāmūnācārya is obvious. Much has been written about Rāmānuja, his life and works. Tradition considers him as an incarnation of Ādiśeṣa. He lived for a long time and led an active life attacking the rival schools of Advaita and Bhedābheda and converting intellectuals as his disciples. He was born in Śrīperumbūdūr near Kāñcīpuram as the son of Āsuri Keśavayajvan and Kāntimalī. He was also known as Ilaya Perumāḷ in Tamil and got the titles Uḍaiyavar and Bhāṣyakāra later.

He first studied under Yādavaprakāśa at Kāñcī. Then he went to Śrīraṅgam to meet Yāmūnācārya. But, due to Yāmūnācārya's death at Śrīraṅgam, Rāmānuja returned to Kāñcī. Under the guidance of Kāñcīpūrṇa, a disciple of Yāmūna, Rāmānuja started to Śrīraṅgam to meet Mahāpūrṇa, the chief pupil of Yāmūnācārya. On his way at Madhurāntakam, he met Mahāpūrṇa who gave the initiation of Pañcasamskāra. Later he renounced his life and became a *sannyāsin* (ascetic).

Among his five preceptors, Parāṅkuśadāsa or Mahāpūrṇa (Periyanambi) taught him the *Brahmasūtras*, the *Bhagavadgītā*

and the esoteric principles (*Rahasyārtha-s*) of Śrīvaiṣṇavism and also initiated him into the Śrīvaiṣṇava fold by offering him the five ceremonial rites (*Pañcasamskāra*). Goṣṭhipūrṇa gave the training in *Rahasyārthas*, namely, observances of the religious practices as per the three *Rahasyas* (*Mantras*). Mālādharma or Tirumālaiyāṇḍān taught him the *Bhagavadviśaya*, by giving lectures on the *Tiruvāymoli* of Śaṭhakopa. Tiruvaraṅgapperumāl or Ālavandār-ālvān made Rāmānuja know fully the original text of *Tiruvāymoli*, the works of Yāmuna and some good sayings (*Nalvārtaikal*) according to tradition. From Śrīśailapūrṇa or Tirumalai Nambi (a native of Tirupati), Rāmānuja learnt the essentials of the *Rāmāyaṇa* held as the Śaraṇāgatisāstra by Śrīvaiṣṇavas. It is said that he defeated scholars like Yajñamūrti and got many disciples. He travelled throughout the country including North India preaching the Śrīvaiṣṇava system. To escape the persecution of the Coḷa king Kulottuṅga, he fled to Karnāṭaka from Śrīraṅgam. There he converted the Jain king Biṭṭideva and lived at Melkote. After the death of the King Kulottuṅga, he came to Śrīraṅgam and got possession of Śrīraṅgam temple. He passed away in 1137 A.D. He has written nine works. Some stray verses are also ascribed to him.

Śrī Rāmānuja says in the beginning of his *Śrībhāṣya*, the well-known commentary on the *Brahmasūtras* of Bādarāyaṇa, that it is based on Bodhāyana's *Vṛtti*, and sub-commentaries thereon. He quotes Bodhāyana's *Vṛtti*, Ṭaṅka's *Vākya*, Dramiḍa's *Bhāṣya* on the *Vākya* as also the *Sāṅkhyasaptati* of Īśvarakṛṣṇa. Besides scriptural texts, passages from the *Itihāsa-s*, *Purāṇa-s* *Pāñcarātra Saṁhitās* are also extensively quoted by Rāmānuja in support of his interpretation of the *Sūtras*. He expounds the philosophical tenets of the Viśiṣṭādvaita system following the *Siddhitraya* and *Āgamaprāmāṇya* of Yāmunācārya as well as the teachings of his five preceptors. Indirect references to the *Brahmasiddhi* of Maṇḍanamīśra, the *Vākya-padīya* of Bhartṛhari, the *Pañcapādikāvivarṇa* of Prakāśātman and the *Iṣṭasiddhi* of Vimuktātman are also found in the *Śrībhāṣya*.

The commentaries, sub-commentaries and glosses on the *Śrībhāṣya* comprise almost half the available treatises of the

whole literature of the system. A very important commentary, the *Tātparyatūlikā*<sup>1</sup> on the *Śrībhāṣya*, is referred to by Sudarśanaśūri.

The *Śrībhāṣya*<sup>1</sup> is a voluminous work and contains exposition of select passages of the *Śrutis*, *Smṛti-s* and *Purāṇas*. Criticisms of the views and interpretations on the *Brahmasūtras* by other schools like Śaṅkara's Advaita and Bhāskara's Bhedābheda form a major part of the work. The commentary on the first *Sūtra* is so elaborate that it forms the main source for all the later contributions to this system. The *Gītābhāṣya*<sup>2</sup> is an exhaustive exposition of the *Bhagavadgītā*, based mainly on the *Gītārthasaṅgraha* of Yāmuna. Rāmānuja explains the numerous auspicious qualities of the Supreme Reality in accordance with the teachings of his proceptors while commenting on certain principal texts of the *Gītā*. The *Prapatti* doctrine is enunciated while commenting upon the *Caramaśloka*, namely, the sixtysixth verse of the last chapter. "In his commentary on the *Gītā* as elsewhere, he is concerned with establishing the absolute supremacy of the personal God (Kṛṣṇa) not only over the phenomenal world, but also over the impersonal absolute, Brahman"<sup>3</sup>.

In the *Vedārthasaṅgraha*<sup>4</sup> an original and an elaborate work dealing with the contents and purport of the important texts of the *Vedas* and *Upaniṣads*, the author discusses various topics pertaining to this system, giving validity not only to the *Vedas* and *Upaniṣads*, but also to the *Smṛtis* and *Purāṇas* as the source of true knowledge and refutes the views of Mīmāṃsakas and other rival philosophical systems. The subject-matter of this treatise may be briefly stated as follows:

1. An exposition of Viśiṣṭādvaita;
2. The views of rival schools;
3. Criticisms against the tenets of Advaita, quoting scriptural texts, examining this view;
4. Criticism on Bhāskara's system;
5. Criticism on Yādavaprakāśa's school;
6. Viśiṣṭādvaita exposition in detail (namely *Tattva*-Reality, *Hita*-means of attaining Brahman and *Puruṣārtha*-supreme goal of life)

7. Sources of knowledge;
- ✓ 8. Supremacy of Viṣṇu;
9. God as material and instrumental cause;
10. Criticisms on Mīmāṃsā;
11. The existence of the supreme abode (*Nityavibhūti*);
12. The teachings of the *Vedas*.

The *Vedāntadīpa*<sup>5</sup> and the *Vedāntasāra* are brief commentaries on the *Brahmasūtras*; the former discusses the main purport of each *sūtra* while the latter sets forth the essential meaning of each *sūtra* and *adhikaraṇa*. The *Vedāntadīpa* is shorter than the *Śrībhāṣya*, as the controversial disputations with the tenets of the rival systems are omitted. The *Vedāntasāra*<sup>6</sup> brings out the essence of the *Brahmasūtras* and it is meant for an aspirant of average intellect.

The *Gadyatraya*<sup>7</sup> has three sections namely the *Śaraṇāgati-gadya*, the *Śrīraṅgagadya* and the *Vaiṣṇuṭhagadya*. The first section is on the *Śaraṇāgati* doctrine of this system. The second one is an earnest prayer of Lord Śrī Rāṅganātha. The last one describes the *Paramapada* or Supreme Abode (*Śrīvaiṣṇuṭha* or *Nityavibhūti*) of the Lord as well as the Supreme Bliss enjoyed by the liberated souls and *nitya-muktas*.

The *Śaraṇāgati-gadya*<sup>8</sup> explains the nature and importance of *prapatti* or self-surrender. It is also called the *Prthu-gadya*.

In his *Śrīraṅgagadya* (or *Mitagadya*)<sup>9</sup>, Rāmānuja prays to Lord Śrī Rāṅganātha, with due veneration.

His *Śrīvaiṣṇuṭhagadya*<sup>10</sup> describes the Supreme Abode, *Śrīvaiṣṇuṭha* as well as the Supreme Bliss enjoyed by devotees after getting liberation.

The *Nityagrantha*,<sup>11</sup> contains a short account of the daily observances of *Śrīvaiṣṇavas* as enjoined in the scriptures. There are about fifteen points stressed in giving the guidelines for the proper form of worshipping God Viṣṇu. So it is called the *Bhagavad-ārādhanaprayoga*<sup>12</sup> also. In giving an outline of the main *karma-s* (duties) ordained in the *Vedas*, the *Smṛtis* and the *Purāṇas*, Rāmānuja insists that a devotee of Viṣṇu must perform the religious practices to become a selected individual by God as stated in the 12th chapter of the *Gītā*.

## Notes

1. Śrutapradīpikā (TSMS edn.) p. 25 (2 verses) (index pp. 46-54); FISC. I, i. p. 446.
- 1a. Adyar, D.X. 1-18, extr. p. 177; Potter pp. 168-70.
2. UVG 1972; Potter p. 168.
3. Intro. ¶ p. 8-9, R.C. Zaehner, 'Bhagavadgītā' Oxford University Press, New York, 1973.
4. Adyar D.X. 497-9, extr. p. 407, Potter p. 171.
5. Potter p. 170; UVG 1957-59.
6. Potter p. 171; ALS 83, 1953.
7. Viś. Adv. P. Sabha 29, Nathamuni St., Madras-17, 1969, pp. 7-14.
8. Potter pp. 167-68.
9. Ibid.
10. Ibid.
11. UVG, 'Rakshāgranthas' of Vedāntadesika, pp. 420-43, Madras, 1969; FISC. I. i. pp. 440, 464.
12. UVG, 'Rakshāgranthas,' p. 443.

## IMMEDIATE SUCCESSORS OF RĀMĀNUJA

- ① Śrīvatsāṅkamiśra<sup>1</sup> (1010-1116 A.D.) or Kūreśa is also known as Kūrattālvān in Tamil. He was a native of Kūram, near Kāñcī and an ardent pupil of Rāmānuja. He assisted his teacher in writing the *Śrībhāṣya* and made thus a valuable service, to the cause of Viśiṣṭādvaita. He wrote five devotional lyrics, namely, the *Atimānuṣastava*,<sup>1</sup> the *Varadarājastava*,<sup>2</sup> the *Vaikunṭhastava*<sup>3</sup> the *Śrīstava*<sup>4</sup> and the *Sundarabāhustava*<sup>5</sup>. He is said to have commented on the *Draṁiḍabhāṣya*.<sup>6</sup> No such work is extant now. The *Kūreśavijaya*<sup>7</sup> is also attributed to him, but it is most probably a work of a later author. The *Dhyānaśloka*<sup>8</sup> on Kūreśa runs thus:

Śrīvatsacihnamīśrebhyo nama uktim-adhīmahe/  
Yaduktayastrayīkaṇṭhe yānti maṅgaḷasūtratām//

In the writing of the *Śrībhāṣya*, Rāmānuja was greatly helped by Kūreśa. This is referred to in the *Rāmānujacampū*<sup>9</sup> in the following lines;

“Kūranātha-lekhinī-nikaṣa-dṛṣad-ullekkena parīkṣitaiḥ  
suvarṇais sughaṭitam”.

Kūreśa is referred to as the author of a Śrīvaiṣṇava treatise, the *Abhigamanasāra*<sup>10</sup>, in the *Pañcarātrarakṣā* of Vedāntadeśika. Vedāntadeśika quotes the beginning lines of the *Abhigamanasāra*, namely

“Prātarutthāya.....  
śucau deśe āsīnaḥ.....”



② Govindamiśra (1026-1131 A.D.) or Embār, disciple of Rāmānuja wrote the *Vijñānastuti*<sup>11</sup> (probably on the fundamentals of Śrīvaiṣṇavism).

③ Praṇatārtihārācārya (1057-1157 A.D.) was a descendant of Ātreya-gotra. Also known as Kiṭāmbi Āccān,<sup>12</sup> he was an ardent pupil of Rāmānuja. He was an erudite scholar in Vedānta, and so Rāmānuja conferred upon him the title of Vedāntodayana. No work of his is extant now. Vedānta-deśika refers to him in his *Rahasyatrayasāra*.<sup>13</sup> (ch. 32) in the following lines:

“Vibudhapaṛiṣanniṣevyām  
Vedāntodayana-sampradāyasudhām”.

Kumāravaradārya refers to him as Ātreyācārya and as one of the chief pupils of Rāmānuja in his *Adhikaraṇacintāmaṇi*<sup>14</sup> (under verse 24 of the *Adhikaraṇasārāvali*) viz.,

“Śrīmadbhāṣyakāra-śiṣyadhurandharaiḥ  
Ātreyācārya-Śrīvaiṣṇucitta-Varadācārya-  
Vādihaṁsanavāmbuda-prabhṛtibhiḥ  
tattadgranthēṣu-upapādanāt”.

In the *Guruparamparā*<sup>15</sup> he is referred to as both ‘Vedottamāṅgodayana’ and ‘Ātreyācārya’.

“Śrībhāṣyaṁ darśayitvā yatipatiracitaṁ Śāradāyai nivṛtte,  
Natvā Śrī-Veṅkaṭeśaṁ pathi Paramapadaṁ dattavān gopikāyai/  
Ākhyāṁ vedottamāṅgodayana iti dadadbhāṣyakāreṇa dattām,  
Ātreyācāryāya (Ātreyāryāya) viṣṇor-anujamanudināṁ sādaraṁ  
taṁ namāmi//”

④ Naṇjiyar (born 1054 A.D.) (11th-12th Cent. A.D.) or Vedānti-Muni, also known as Raṅganāthamuni or Nārāyaṇamuni, was born in Tirunārāyaṇapuram or Melakkoṭṭai (Melkote). He was called as Mādhava in his young age. He came to be known as Vedāntin because he became adept in philosophical lectures. Parāśarabhaṭṭa defeated him in a debate and converted him as his disciple. Then he was given the dāsyānāma as Raṅganātha. Later when he became a sannyāsin (ascetic), he came to be known as Nārāyaṇamuni. Parāśarabhaṭṭa exclaimed when Nārāyaṇamuni met him at Śrīraṅgam, “Oh, Is it Nam-Jiyar” [in Tamil] (our saint). So he is known

in the lineage of preceptors as Nañjīyar. So the names<sup>16</sup> of this author are Mādhavasūri, Vedāntimuni, Raṅganāthamuni, Nārāyaṇamuni and Nañjīyar. Another more respectable name of Nañjīyar is Periyajīyar. He wrote the *Oṇpadināyirappadi*<sup>17</sup> (9000-*paḍi*) which is a maṇipravāla commentary on the *Tiruvāymoḷi* and a *Nitya-grantha*<sup>18</sup>. He is also said to be the author of a few commentaries on the *Tiruppallāṇḍu*<sup>19</sup>, *Tiruppalliyeḷucci*<sup>20a</sup> the *Kaṇṇinun-siru-ttāmbu*<sup>20b</sup>, the *Tiruvantādis*<sup>21</sup> and the *Tiruppāvai*<sup>22</sup>. Nañjīyar's *Śrīsūktabhāṣya*<sup>23</sup> is a commentary on the *Śrīsūkta*, a Khila Rk or supplemental hymn of the Rgveda, found at the end of the fifth Maṇḍala. Sāyaṇa or Vidyāranya and Pṛthivīdhara have also commented on the *Śrīsūkta*. But this commentary of Nañjīyar or Raṅganātha is popular in the heirarchy of the teachers of Viśiṣṭādvaita.

Vedāntadeśika has quoted this commentary as authoritative, in his works. The development of the concept of Lakṣmī, found in the works of the early authors, beginning with the *Catuḥ-śloki* and coming up to the *Śrīstuti* of Vedāntadeśika, is a remarkable and essential feature of the Viśiṣṭādvaita system and Śrīvaiṣṇavism. In this development, the *Śrīsūktabhāṣya* of Raṅganātha plays a prominent role in answering all possible doubts regarding the position and role of Śrī or Lakṣmī, who is venerated as the second teacher in the line of preceptors of Śrīvaiṣṇavism.

In the commentary, the following points deserve mention:

1. Extensive quotations with explanations of the Vedic hymns dealing with Lakṣmī are found herein. Unfortunately the portion of the gloss under the seventh Rk (stanza) of the *Śrīsūkta*, is not extant now.

2. Lakṣmī has all the auspicious qualities and is free from any blemishes. She is regarded very much highly on a par with Her Lord.

3. Many quotations from the *Mahābhārata*, the *Viṣṇu-purāṇa* and other select *Samhitās* (Vaiṣṇava), as well as the *Brahmasūtras* are cited. The term *Jātavedāḥ* is interpreted as Viṣṇu and not as the God of Fire.

4. From the index of quotations, it is found that the commentator has referred to more than about thirty authors and

fifty prominent works.

5. The chief authors quoted are Parāśara, Pāṇini, Pārāśarya (Vyāsa), Bodhāyana, Parāśarabhaṭṭa, Rāmānuja, Yāmunācārya, Rāmamiśra, Viṣvakṣena (the divine preceptor), and Śrīvatsāṅkasūri.

6. Among the works quoted, the following deserve mention: the *Itihāsasamuccaya*, the *Catuḥślokī*, the *Prthugadya* (*Śaraṅāgatigadya*), the *Bodhāyanīya*, the *Mahābhārata*, the *Liṅgapurāṇa*, the *Viṣṇusmṛti*, the *Vedārthasaṅgraha*, the *Śārīrakamīmāṃsā* (the *Brahmasūtras*), the *Śrīguṇaratnakośa*, the *Śrīsūktakalpa*, the *Śrīsmṛti*, the *Ṣaḍarthasaṅkṣepa* and the *Stotraratna*. There are still about twenty passages to be identified.

(5) Parāśarabhaṭṭa (born 1074 A.D.), son of Kūreśa, wrote the *Viṣṇusahasranāmabhāṣya-Bhagavadguṇadarpaṇa*<sup>24</sup>. His other works are the *Aṣṭaślokī*<sup>25</sup>, the *Tattvaratnākara*<sup>26</sup>, the *Śrīguṇaratnakośa*<sup>27</sup>, the *Śrīraṅgarājastava*,<sup>28</sup> the *Śrīraṅganāthastotra*<sup>29</sup> the *Muktakaślokāḥ*<sup>30</sup>, the *Adhyātmakhaṇḍadvayavivaraṇa*<sup>31</sup> and a commentary on a few verses of the *Nālāyiradivya-prabandha*<sup>32</sup>. His works contain the essential principles and tenets of the Viśiṣṭādvaita system. *Lakṣmīkalyāṇa*<sup>32a</sup> [a nāṭaka embodying the principles of Viś. adv.] as the work of Parāśarabhaṭṭa is cited by Vedāntadeśika in 3 of his works.

(6) Śrīrāmamiśra (born 1094 A.D.) or Somayāji Āṇḍān<sup>33</sup> (Somāśiyāṇḍān), pupil of Rāmānuja was an erudite scholar in *Mīmāṃsāśāstra*. He is said to have studied the *Śrībhāṣya* three times under Tirukkurukaippirān Piḷḷān. His expositions (*Vivaraṇas*)<sup>34</sup> on Rāmānuja's works are not extant now. His *Ṣaḍarthasaṅkṣepa*<sup>35</sup> is said to contain the main doctrines of Viśiṣṭādvaita on the following six heads: soul, God, nescience, removal of nescience, means to get Mokṣa and the nature of mokṣa (*vide* the stanza cited below). The work is not extant now. But Vedāntadeśika cites this work often in his *Nyāya-siddhāntajana*<sup>36</sup>. The *Nayaprakāśikā*<sup>37</sup> of Meghanādāri in the following lines refers to Śrī Rāmamiśra and his work:

*Jivabrahmānvayāvidyā-taddhvaṁsopāyamocanam/*

*Viṣayo vādivimateḥ Rāmānujamate sthitaḥ/!*

*iti śrīrāmamiśraiḥ śāstrasya ṣaḍarthaviṣayatvābhidhānam.*

Kurukeśa or Tirukkurukaippirān Piḷḷān<sup>38</sup> wrote the

Śaṭsāhasrī or the *Ārāyirappaḍi* (6000-*paḍi*), a Maṇipravāla commentary on the *Sahasragīti* or the *Draṁiḍopaniṣad* (*Tiruvāymoli*) of Śaṭhakopa or Nammālvār.

Two other works, said to be written by him, on *Mūlamantra* (*Tirumantra*) and *Rahasyatraya* are not extant now.

- (7) Varadaviṣṇumiśra (10th-11th Cent. A.D.) or Nadādūr Ālvān<sup>39</sup> was the sister's son and pupil of Rāmānuja. He was a native of Naḍādūr near Kāñcī. Being a great logician, he assisted Rāmānuja in the writing of his *Śrībhāṣya*. The *Guru-paramparā* refers to this as follows:

Yasminpadaṁ yativarasya mukhāt praṇetuṁ  
niṣkrāmadeva nidadhe nigamāntabhāṣyam/  
Tasyaiva taṁ Bhagavataḥ priya-bhāḡineyaṁ  
vande guruṁ Varadaviṣṇupadābhīdhūnam//

Varadaviṣṇumiśra wrote the *Mānayāthātmyanirṇaya* which is not extant now.

- (8) Vaṅgivaṁśeśvara (C. 11th-12th Cent. A.D.) or Śrīraṅga-nārāyaṇācārya wrote the *Āhnikakārikā*<sup>41</sup> (528 kārikās), based on the *Nityagrantha* of Rāmānuja. In this work he has given the guidelines for the performance of daily worship to Lord Viṣṇu and the various sacramental rites to be observed by Śrīvaiṣṇavas according to the *Dharmaśāstras*. This work is also known as *Vaṅgiśvarakārikā* (or *Vaṅgīpurattu-nambi-kārikā* in Tamil). The *Āhnikakārikā* contains actual reproduction of extracts from *Smṛti*-digests. The main sections are the 'Abhigamana' (general morning prayer), 'Upādāna' (acquiring necessary offerings), 'Ijyā' (worship), 'Svādhyāya' (chanting hymns, recitation of scriptures and reading and imparting the *Vedas*) and 'Yoga' (Meditation on God). Sixty small topics (such as 'Snānavidhi' etc.) are included under the sections referred to above. Another work the *Prātarnirveda-kārikā*<sup>41a</sup> is also found to be a work of his.

Śrīviṣṇucitta or Eṅgaļālvān (1106-1206 A.D.), pupil of Kurukeśa or Piļlān has commented on the *Viṣṇupurāṇa* and, his commentary is called the *Śrīviṣṇucittīya*<sup>42</sup>. The *Dhyānaśloka*<sup>43</sup> on Eṅgaļālvān is:

“Śrīviṣṇucittapadapaṅkajasaṅgamāya  
ceto mama sphayate kimataḥ pareṇa/

Nocenmamāpi Yatiśekhara bhāratīnām

bhāvaḥ kathāṁ bhavitumarhati vāgvidheyah//”

His *Gadyatrayavyākhyā*, *Prameyasāṅgraha* and *Saṅgatimālā* are not extant now.

From the quotations found in the *Pāñcarātrarākṣā* and other works of Vedāntadeśika, Śrīviṣṇucitta seems to have composed a *Nityagrantha*<sup>44</sup> as that of Rāmānuja.

(1) (Ātreya) Rāmānuja (1220-1310 A.D.), also called as Vādihaṁsāmbuda or Vādihaṁsanavāmbuda or Vādihaṁsāmbuvāha, was the son of Padmanābha and the maternal uncle of Vedāntadeśika. His teacher was (Vātsya) Varadācārya or Naḍādūr Ammaḷ. He was a co-pupil of Sudarśana, the author of *Śrutaprakāśikā*. The *Dhyānaśloka*<sup>45</sup> on Ātreya Rāmānuja is as follows:

“Namo Rāmānujāryāya Vedāntārthapradāyine/  
Ātreya-Padmanābhāryasutāya guṇaśāline//”

(Ātreya) Rāmānuja's *Nyāyakulīśa*<sup>46</sup> or the “Lightning-shaft of reason” is in prose interspersed with verses. Consisting of thirteen ‘Vādas’, it seeks to establish the essential doctrines of Viśiṣṭādvaita. The Advaita and the Bhedābheda doctrines are criticized. The third and the seventh chapters discuss the controversy between the Viśiṣṭādvaita and the rival schools. Almost all the other chapters support the doctrines of the system of Vedānta in general.

A verse of Ātreya Rāmānuja is quoted in the *Gītābhāṣya-Tātparyacandrikā*<sup>47</sup> of Vedāntadeśika (under Ch. XVIII, vv. 14-15), namely

“Vaiṣameye sati karmaṇām-aviṣamaḥ  
kiṁnāma kuryāt kṛtī/  
Kiṁvodāratayādadīta Varado  
vāñcanti ced durgatim//”

It may be from one of the two other works of (Ātreya) Rāmānuja, which are not extant now. The verse seems to be from a *Stotra* in praise of Lord Varadarāja of Kāñcī.

(10) Varadanārāyaṇabhāṭṭāraka or Vakula bhṛt kiṁkara wrote the *Prajñāparitrāṇa*<sup>48</sup> and the (Vedānta) *Nyāyasudarśana*.<sup>49</sup> The latter (partly available) is a lucid exposition and commentary on the *Śrībhāṣya* of Rāmānuja, while the former (not extant now) dealt with the main principles of Nyāya

system as acceptable to Viśiṣṭādvaita philosophy. Both works are referred to and quoted profusely by Vedāntadeśika.

(10) Abhayapradarāja (born 1159 A.D.) or Abhayapradasūri or Kṛṣṇasūri is known as Periyavāccān Piḷḷai in Tamil. He is praised in the verse,

“Abhayapradānāmānam-asmaḍ-gurum-aham bhaje/  
Yatkaṭākṣādayam jantur-apunar-janmatām gatah//”

by Vādikesari Saumyajāmāṭṭ-muni, in his treatise, the *Tottvanirūpaṇa*.<sup>50</sup> Abhayapradarāja got the title, ‘Vyākhyāna-cakravartin’ through his commentary, the *Nālāyira-dīvyaprabandha-vyākhyā*.<sup>51</sup> It is in Maṇipravāḷa style. He wrote the *Tanīślokīvyākhyā*,<sup>52</sup> a Maṇipravāḷa commentary on some important verses of the *Rāmāyaṇa* of Sage Vālmiki. His minor treatises, known as the *Rahasya-granthas*, beginning with the *Paranda-rahasya*, are generally termed as the *Aṣṭarahasya-s*.<sup>53</sup> or the ‘eight secret tracts’. They are commentarial works on *Rahasyatraya*, the three secret, principal hymns of the Śrīvaiṣṇava system. His commentaries on the *Jitāntestotra* (a *Khila-Rk* of the *R̥gveda*), the *Catuḥ-śloki* and the *Stotratatna* of Yāmunācārya, and the *Gadyatraya* of Rāmānuja, are given the title as the *Stotra-gadya-vyākhyāna-s*.<sup>54</sup> There is another commemorative verse on Abhayapradarāja as

“Sakala-drāviḍāmnāya-sāra- vyākhyāna-kāriṇam/  
Śrāvaṇe rohiṇī-jātaṁ Kṛṣṇa-saṁjñam-aham bhaje//”

Meghanādārisūri<sup>55</sup> (12th Cent. A.D.), son of (Ātreya) Raṅga-nātha and Adhvaranāyikā, was a descendent of Śrī Rāmamiśra or Somayāji Āṇḍān (a pupil of Rāmānuja). He had three brothers, Hastyadrinātha, Varadarāja and Rāmabhadra. His four works are dealt with below:

(i) *Nayadyumaṇi*<sup>57</sup> consists of 12 chapters explaining the salient features of the system of Rāmānuja. It lays special emphasis on the relation between Pūrvamīmāṃsā and Uttaramīmāṃsā. It is held that the first *Sūtra Athāto Brahma-jijñāsā* itself forms the introduction to the *Brahmasūtras* whereas the traditional view is that the first four *Sūtras* together form the introduction of the *Brahmasūtra*.

(ii) The *Nayaprakāśikā* is an elaborate commentary on the *Śrībhāṣya* and ranks one among the main commentaries on the *Śrībhāṣya*. Meghanādāri quotes an ancient author,

Śaṅkara (son of Yajñeśvara) along with an important passage of his work, the *Vedāntasūtropanyāsa* in a critical discussion on the topic of the *sūtra*. *Ākāśastallīṅgāt* (B.S.I.i.23).

(iii) The *Bhāṣyabhāvaprabodhana*<sup>59</sup> is a short commentary on the *Śrībhāṣya*. According to Meghanādāri, the Vedic text *svādhyāyo'dhyetavyaḥ* means that a teacher should teach the *Vedas* in general to a pupil, whereas the generally accepted meaning is that everyone must learn one's own branch of the *Vedas*. Thus Meghanādāri follows the view of the Prābhākaras and not of the Bhāṭṭas.

(iv) The *Mumukṣūpāyasaṅgraha*<sup>60</sup> is said to be a work of Meghanādāri, and it is not available now.

12 Nārāyaṇārya<sup>61</sup> (12th-13th Cent. A.D.) is the author of the *Nītimālā*. He has condensed Jaimini's *Mīmāṃsāsūtras* and has written another set of *sūtras* to reconcile some of the mutually contradicting *sūtras* (of Jaimini). Thus it is known from the following two lines of the *Mīmāṃsāpādukā*<sup>61a</sup> of Vedāntadeśika:

“Sūtroktaṁ nūnamanyad viduratha ca mitho  
vyāhataṁ vṛttikārāḥ, prājñair Nārāyaṇāryais  
tadiha vidadhire sammatās-sūtrabhedāḥ”.

His commentary on the *Gītā*<sup>62</sup> is known only from quotations in the *Gītābhāṣyavyākhyā-Tātparyacandrikā* of Vedāntadeśika.

His *Nītimālā*<sup>63</sup> contains ten chapters dealing with the topics, as ‘Brahmajijñāsā’ presupposes ‘Karmajijñāsā’, the validity of Vedānta, refutations of the theory of phenomenalism of the world, refutation of Brahmapariṇāmavāda, refutation of ‘Śakti-vikṣepa’ doctrine, the nature of Brahman, the nature of the finite self, the significance of *vidhi*, the nature of means to liberation and the nature of liberation.

Senēśvarārya<sup>64</sup> (C. 13th Cent. A.D.) or Bhagavat Senāpatimīśra, an important predecessor of Vedāntadeśika, wrote the (*Śārīraka*) *Nyāyakalāpasāṅgraha*.<sup>64a</sup> It contains 221 verses or Kārikās, as a summary of the study on the *Brahmasūtras* (in four *pādas*, 58, 47, 73 and 43 verses each).

13 Vātsyā Varadācārya<sup>65</sup> (1165-1275 A.D.) son of Devarājācārya, is also known as Naṣṭādūr Ammāl. He was a resident of Kañci and was the preceptor of Sudarśanabhaṭṭa and

Ātreya Rāmānuja. His works are, the *Tattvanirṇaya*<sup>68a</sup>, the *Tattvasāra*<sup>68</sup>, the *Prapannapārijāta*<sup>67</sup>, the *Prameyamālā*<sup>68</sup>, the *Maṅgalāsāsanastotra*<sup>69</sup> on Lord Varadarāja, *Hetipuṅgavastava*<sup>70</sup> and the *Paratvādipaṅcaka*.<sup>71</sup> It is said that he also commented on the *Śvetāśvataropaniṣad*.

Śrīkṛṣṇaguru (early part of the 13th Cent. A.D.) is quoted many times by Vedāntadeśika in his work, the *Pāñcarātra-rakṣā*<sup>72</sup> which deals with the daily rituals to be performed by Śrivaishnavas. Hence it is presumed that the work of Śrīkṛṣṇaguru too dealt with the daily rituals of Śrivaishnavas. He was a pupil of Somayāji Āṇḍāṇ. A commentary on the *Bhāgavata*<sup>73</sup> is also attributed to him.

u Sudarśanabhṭṭa *alias* Sudarśanasūri or Vedavyāsabhṭṭārya (13th-14th Cent. A.D.) or Vyāsārya, son of Vāgvijayabhṭṭa, and pupil of Vātsya Varadācārya, is the noteworthy commentator on the *Śrībhāṣya*. His *magnum opus*-the *Śrutaprakāśikā*<sup>74</sup> is a well-known commentary on the *Śrībhāṣya*. It is based on the learned exposition made by his teacher. His other commentary on the *Śrībhāṣya*, the *Śrutapradīpikā*<sup>75</sup> sets forth very briefly the view-points of the *Śrībhāṣya*. His other works are the *Śaraṅgatigadyavyākhyā-śrutaprakāśikā*,<sup>76</sup> the *Tātparyadīpikā*<sup>77</sup> (a commentary on the *Vedārthasaṅgraha* of Rāmānuja), the *Śukapakṣīya*<sup>78</sup> (a commentary on the *Bhāgavata*, the *Subālopaniṣadvivaraṇa*<sup>79</sup> and the *Sandhyā-vandanabhāṣya*<sup>80</sup>.

u Vādikesarimiśra or Saumyajāmātṛmuni *alias* Aḷahiya-manavāla Jiyar (13th Cent. A.D.), pupil of Periyavāccān-Pillai wrote the following works: The *Adhyātmacintā*<sup>81</sup> (128 verses), the *Gitāsāra*<sup>82</sup>, the *Tattvadīpa*<sup>83</sup> (in 3 chapters), the *Tattvadīpasāṅgrahakārikā*<sup>84</sup> (in 518 verses), the *Pannīrāyirappaḍi*<sup>85</sup> (or 12000-*Paḍi*, a commentary on the *Tiruvāymoli*), the *Pramāṇasaṅgraha*<sup>86</sup>, the *Rahasyatrayakārikā*<sup>87</sup>, the *Rahasyatrayavivaraṇa*<sup>88</sup> and the (*Lakṣmī*) *Narasimhāṣṭaka*<sup>89</sup>.

Ḡṛdhrasaromuni (13th Cent. A.D.) has often been quoted by Vedāntadeśika in his *Pāñcarātrarakṣā*. His work, known as the *Nityakramasaṅgraha*<sup>90</sup> (*Nityakarmasaṅgraha*) is not extant now.

u Pillai-Lokācārya<sup>91</sup> (1205-1326 A.D.) is the famous author of the *Śrīvācanabhūṣaṇa*. He is the foremost predecessor of



Varavaramuni or Maṇavālamāmuni. The works of Piḷlai-Lokācārya are collectively known as *Aṣṭādaśarahasya-s* (the eighteen rahasya works). His father was the famous Kṛṣṇamiśra or Vaḍakkuttiruvṭhippiḷlai *alias* Udak-pratolī-kṛṣṇārya. Among his works, the *Tattvatraya*<sup>91a</sup> and the *Tattvaviveka*<sup>92</sup> are very important. A careful study of the works of Piḷlai-Lokācārya and Vedāntadeśika, brings into light the main doctrinal differences that are 18 in number between the two schools of Śrīvaiṣṇavism, namely the southern and the northern schools (Tenkalai and Vaḍakalai). Piḷlai-Lokācārya<sup>93</sup> lived for 121 years (1205-1326 A.D.) A *stotra* work in praise of Piḷlai Lokācārya, known as the *Lokācāryapañcāśat*<sup>94</sup> is ascribed to Vedāntadeśika. On his Maṇipravāla work, the *Śrīvucanabhūṣaṇa*, there is a Sanskrit summary<sup>95</sup> (by Veṅkaṭeśa). He was an elder contemporary of Vedāntadeśika and died at Jyotiṣkuḍi.

The *Arthapañcaka*<sup>96</sup> of Piḷlai Lokācārya delineates the truths or standpoints of Śrīvaiṣṇavism on the five titles, namely the nature of God, the nature of soul, the goal of life or the aim in view, the means to reach the goal, and lastly the impediments that everyone comes across (while approaching the aim in view, *i.e.*, mokṣa). The *Arthapañcaka* mainly insists on the service to God as the supreme end in view for any individual.

### Notes

- 1a. HCSL, pp. 280-1; Ch. SSS, V. p. 119.
1. Published as Pañcastava of Kūreśa, ed. by P.B. Annangaracharya Svamin, Granthamālā Kāryālaya, Kanchipuram.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.
6. op. cit. ft. note (1a), NCC. IX.
7. Adyar D.X. 186, Extr. pp. 246-7.
8. 6000-Paḍi—Guruparamparāprabhāva, Trichy, 1968, p. 262.
9. FISC, I. i. p. 440.

10. ALS, 36, 1967, p. 111.
11. HCSL, (index), p. 1117; FISC, I. i. p. 447.
12. FISC, I. i. p. 440.
13. Ibid.
14. Ibid.
15. Ibid.
16. vide Introduction to *Śrīsūktabhāṣya* of Raṅganātha, Ed. A. Srinivasaraghavan, Pudukkotta, 1937, Intro. pp. XXXVIII-XXXIX.
17. Ibid, Intro. pp. XXIX-XXX.
18. Ibid, Intro. p. XXX; PRR, pp. RST, pp.
19. Ibid.
- 20a. Ibid, *Śrīsūktabhāṣya*, Intro. p. XXX.
- 20b. —Do—
21. Ibid.
22. Ibid.
23. Ibid.
24. Potter p. 239 [Potter Ser. No. 3636 A. Ptd. Kāñcī, 1949]; Ch. SSS, V. pp. 121-3, *Śrīsūktabhāṣya*, Appendix part pp. 109-110.
25. Potter p. 239, Ser. Nos. 3631-3639 & 3249-seven editions.
26. S.N. Dasgupta, HIP III, Index, p. 604.
27. Potter Ser. No. 3636—ptd. Kanchi, 1945.
28. Ptd. Kanchi 1945.
29. Adyar D. IV, 1833-1836. Extr. p. 268.
30. Potter, p. 239, ser. no. 3636C., ptd. Kancī, 1945.
31. Ch. SSS, V, pp. 121-23.
32. *Śrīsūktabhāṣya*, edn. Appendix part, pp. 109-110; Thiru Mu. Arunāchalam, Hist of Tamil Lit. (12th Cent.) pp. 764-69.
- 32a. *Śrīsūktabhāṣya* Intro. p. XXXV.
33. Adyar D.X, Intro. p. XVI.; FISC, I. i. pp. 445-6.
34. Ch. SSS, V, pp. 118-9.
35. FISC, I. i. p. 441.
36. Ibid, p. 451.
37. *Śrībhāṣya* with Ten Commentaries, Vol. I, Madras, 1937, p. 25.
38. Cultural Heritage of India, Calcutta, Vol. I, 1969, p. 179; FISC I, i. p. 441.
39. FISC, I. i. p. 441.
40. Ch. SSS, V, pp. 122-123.
41. Edited by V. Anantācārya, Madras, 1941; FISC, I. i. p. 460.
- 41a. vide (Vāvilā edition) Stotratatnākara, part II.
42. Published by Granthamālā Office, Kanchipuram, 1972.
43. *Śrī Sannidhi Guruparamparai*, pp. 15-16.
44. Ch. SSS, V, pp. 125-6.
45. *Śrī Sannidhi Guruparamparai*, p. 45.
46. Adyar D. X, 303, Extr. p. 305; Ptd. Annamalai University Philosophy Series, I, 1938; Potter, p. 197.

47. Vide Introduction, p. vi, Annamalai University Philosophy Series, 1, 1938.
48. Ch. SSS, V. pp. 126-7, FISC, I. i. pp. 442-455 (fn. 7).
49. (Ptd. in the *Śrībhāṣya* with 10 comms; FISC, I. i. p. 446.
50. Vide Preface to *Periyavāccān Pillai Śrīsūktimālā*, Publication No. 2, Trichy, 1949.
51. Ibid.
52. Ibid.
53. Ibid.
54. Ibid.
55. Ibid.
56. Adyar D.X. Intro. pp. XVI-XVII; Potter p. 222.
57. Ptd. *MGOS* 141, Madras, 1956.
58. Adyar D.X. 33, Extr. pp. 180-2,
59. Adyar D.X. 34, Extr. pp. 182-3.
60. Adyar D.X. 34, p. 181.
61. Ch. SSS, V, pp. 129-30.
- 61a. Verse 11 ab.
62. Vide 'Gītāsamīkṣā', an article by Dr. K.K. Raja, S.V. University, Oriental Series, Tirupati.
63. Ptd. in the Annamalai Univ. Phil. Ser. No. 2, Annamalai Nagar, Chidambaram, 1940.
64. FISC, I. i. p. 442.
- 64a. Adyar D.X. 522, Extr. p. 418; Potter p. 259; Ptd. Pudukkottai.
65. FISC I. i. p. 442.
- 65a. Adyar D.X. 237, Extr. pp. 272-3, Burnell 98a. Ptd. SMS 12, 1912.
66. (i) Adyar D.X. 257, Extr. p. 280. (ii) Madras Govt. Oriental Series, 76, 1951 (iii) ed. by R. Rāmanujacharya, Journal of Ann. Uni. VIII, 2, 1939, pp. 1-20.
67. Printed, Viśiṣṭadvaita Prachārīṇi Sabhā, Madras, 1967. (See also Karl H. Potter *EIP*, I, Sl. No. 2809).
68. Adyar D.X. 375, Extr. pp. 339-40. Karl H. Potter, *op. cit.* p. 185.
69. HCSL, p. 1064 (b) Index.
70. Ibid.
70. Ibid.
71. Ibid.
- 71a. Oudh XVI. 32; K.H. Potter, *EIP*, I, p. 186.
72. Ch. SSS, V, p. 134.
73. Ibid.
74. Potter p. 195. (eight edn. Ser. Nos. 2802, 2804-5, 2807, 2815, 2817, 2822, 2825).
75. TSMS No. 139, 1972, (Tanjore).
76. Text with English Translation by Śrī K. Bhāṣyam, UVG, 1970.
77. Potter p. 171, (Ser. Nos. 2847, 2849, 2851-2.)
78. TSMS No. 139, English Introduction p.v; Trav. Uni. ms. available.

79. *Vide* Eng. Intro. p. v. TSMS, 139.
80. *Ibid.*
81. Adyar D.X. 123, Extr. pp. 214-15; Potter p. 281.
82. See Adyar D.X. 123. Extr. pp. 214-15.
83. Adyar D.X., 231-4, Extr. pp. 270-72; Potter p. 281.
- ✓ 84. Adyar, D.X. 235-6, Extr. p. 272, Potter, p. 281.
85. Adyar D.X. 123, Extr. pp. 214-15.
86. *Ibid.*
87. Adyar D.X. 417, Extr. p. 363.
88. *Ibid.*, 424, Extr. p. 367.
89. *Vide* Stotramālā (ed. P.B. Annangaracharya), Ptd. Gwalior.
90. Ch. SSS, V. p. 135.
91. Potter pp. 204-5, (No. of works : 10 works; Serial Nos. 3247-3267).
- 91a. Ptd. Indu Prakashan Delhi, 1973 (with Eng. Trans. by C.K. Datta).
92. Adyar D.X. 255, Extr. pp. 278-9.
93. HCSL, pp. 281, 1014 (b) Index.
94. *Ibid.*, p. 1062 b.
95. FISC, I. i. p. 465.
96. Ptd. Bharati Publications, Indore, 1972.

## ŚRĪ VEDĀNTADEŚIKA

Vedāntadeśika (1268-1369 A.D.), the great Ācārya of the Vaḍagalai Śrīvaiṣṇavas was born at Tūppul known also as Tiruttan̄kā or Himavana near Kāñcī, as the son of Ananta-sūri and Totārambā or Totādryambā. He learnt the śāstras from his maternal uncle, Appulār or (Atreya) Rāmānuja. His real name was Venkaṭanātha and he had the titles, Kavītārkkikasim̄ha and Sarvatantrasvatantra, which are found in the colophon of his works. He lived at Kāñcīpuram, Tiruvahīndrapuram and Śrīraṅgam. He led a simple life and was very much devoted to Lord Varadarāja of Kāñcī. During his stay at Tiruvahīndrapuram, he composed many devotional hymns on Lord Devanātha as well as some philosophical treatises. On Lord Raṅganātha of Śrīraṅgam and Lord Śrīnivāsa of Tirupati also he has written many devotional lyrics. He travelled to many parts of South India and defeated in disputations several opponents.

During the invasions of Malik Kaffoor, Vedāntadeśika is said to have fled away to Satyamaṅgalam from Śrīraṅgam and on the eve of his departure, he had quickly composed in praise of Lord Śrī Raṅganātha requesting His supreme favour to protect His devotees, the *Abhītiṣṭava* which is very useful in knowing the perils and hazards undergone by the innocent masses during the course of the attacks of the invaders.

He preserved the commentary, the *Śrutaprakāśikā* on the *Śrībhāṣya*, for which the Śrīvaiṣṇavas are very much indebted

to him. This incident is referred to in the *Vedāntadeśika-maṅgalāśāsana* (verse 8), by Kumāra Varadācārya as follows:

“Śrutaprakāśikā bhūmau yenādau parirakṣitā/

Pravāritā ca pātreṣu tasmai śreṣṭhāya maṅgalam//”

His works are briefly dealt with below:

#### A. Works pertaining to philosophy and religion in Sanskrit (1-25)

The *Adhikaraṇadarpaṇa*<sup>1</sup> (not extant) is said to give the purport of the *Brahmasūtras* as interpreted and explained in the *Śrībhāṣya* of Rāmānuja.

The *Adhikaraṇasārāvalī*<sup>2</sup>, a metrical commentary on the *Śrībhāṣya*, summarises the explanations given by Rāmānuja, on each of the Adhikaraṇas of the *Brahmasūtras*.

The *Adhikārasaṅgrahaślokāḥ*<sup>3</sup> in sixty-nine verses is a collection of Sanskrit verses found at the beginning and end of every chapter of the *Rahasyatrayasāra* (the Maṇipravāḷa *magnum opus* of Vedāntadeśika), which contains the religious and philosophical tenets of this system in thirty-two chapters.

The *Īsopaṇiṣadbhāṣya*<sup>4</sup> contains an exposition of the cardinal doctrines of Viśiṣṭādvaita on the topics: the triad: *Tattva*, *Hita* and *Puruṣārtha*; *prapatti* or *śaraṇāgati*; the interpretation of the Mahāvākya *Tat tvam asi*, and the unity of *upāya* and *upeya* (i e. identity of means and end).

The *Gadyatrayabhāṣya*<sup>5</sup> forms the first and second chapter of the *Rahasyarakṣā* (of Vedāntadeśika) which contains four chapters. The first chapter is the *Prthagadyabhāṣya* or the *Śaraṇāgatigadyabhāṣya*. The Prapatti doctrine is exhaustively given treatment in this part. The second chapter is the *Mitagadyabhāṣya* comprising commentaries on the *Śrīraṅga-gudya* and the *Vaikunṭhagadya* of Rāmānuja. Here Rāmānuja's supreme devotion to Lord Śrī Raṅganātha and the description of the Supreme Eternal Abode of God Viṣṇu are dealt with at length. The third chapter is the *Caṭuśślokībhāṣya* and the fourth one is the *Stotraratnabhāṣya*.

The *Gītārthasaṅgraharakṣā*<sup>6</sup> is a lucid commentary on the *Gītārthasaṅgraha* of Yāmuna. The subtle tenets of the *Gītā* are explained elaborately adducing immense quotations from the various scriptures. It is one of the five Rakṣāgranthas

the others being the *Nikṣeparakṣā*, the *Pāñcarātrarakṣā*, the *Rahasyarakṣā* and the *Saccaritrarakṣā*. The list of names of the eighteen chapters of the *Gītā*, is given in this commentary and is referred to by Dr. Satyavrata Singh in his study on *Vedāntadeśika*.

The *Catuś-ślokībhāṣya*<sup>7</sup>, a commentary on *Catuś-śloki* of Yāmuna, explains the main concept of Viśiṣṭādvaita, on the nature, power and position of Goddess Lakṣmī equal to Her Lord Viṣṇu.

The *Tattvamuktākalāpa*<sup>8</sup> (500 verses) contains five sections (*saras*) on *jaḍadravya* (material substances), *jīva* (soul), *Nāyaka* (lord), *buddhi* (mind) and *Adravya* (non-substances).

In the verse,

“Sarvārthasiddhiś-śatadūṣaṇī ca  
dve kheḍaśastre kathakāgragāṇām/  
Ādyena tatra kriyate svarakṣā  
pratyarthibhaṅgaḥ kalahe' nyataḥ syāt//”,

The *Sarvārthasiddhi*<sup>9</sup>, an exposition on the *Tattvamuktākalāpa* is praised.

*Vedāntadeśika* reproduces succinctly herein, certain views of Prakāśātman, Vācaspati-miśra, Citsukhācārya and others, and refutes them.

The *Draṁḍopaniṣat-tātparyaratnāvalī*<sup>10</sup> contains 129 verses epitomizing the *Tiruvāymoḷi* (or *Draṁḍopaniṣad*) of Śaṭhakopa (Nammālvār) *alias* Parāṅkuṣa. *Vedāntadeśika* summarises a Decade with Colophon (eleven verses) of the original Tamil into one verse in Sanskrit. Verses 11 to 123 form the summary of the original Tamil 1102 stanzas of the *Tiruvāymoḷi*. In the beginning (verses 1 to 10) Deśika praises Śaṭhakopa and the Tamil language as well as the four Tamil *Prabandhas* (the divine compositions) of Saint Śaṭhakopa. At the end, a synoptic account of the whole work is given.

The *Draṁḍopaniṣatsāra*<sup>11</sup> summarizes in 26 verses in Sanskrit, the purport and sequence of the ten sections (*śatakas*) of the *Tiruvāymoḷi* (*Draṁḍopaniṣad*). The last verse is found in the *Subhāṣitanivī* also.

The *Nikṣeparakṣā*<sup>12</sup> deals with *Nyāsa* (or *Prapatti*) as the accepted means of getting liberation. There are 19 topics discussed here, as the ‘Upodghāta’ *Svarūpānupapattiyudbhāvanam*

to Sampradāyavirodhodbhāvanam (9 Udbhāvanas), Svarūpa-samarthanam to Vidhisamarthanam (4 Samarthanas) and Niṣedhabhaṅga to Sampradāyavirodhabhaṅga (5 Bhaṅgas).

The *Nyāyaparīśuddhi*<sup>13</sup> interprets the *Nyāya-sūtras* in such a way as not to be opposed to the principles of Viśiṣṭādvaita. The author critically analyses the *Nyāyasūtra* in accordance with the system of the *Brahmasūtras* of Bādarāyaṇa, though in general Nyāya philosophy has been refuted in the *Brahma-sūtras*. He criticizes the commentaries of Vātsyāyana and Udayana on the *Nyāyasūtras*.

The *Nyāyasiddhāntajana*<sup>14</sup> is a Prakaraṇagrantha of Vedānta-deśika. There are six *paricchedas* (chapters) on Trigunadravya (substances of three qualities), soul, God, the eternal abode or Supreme Heaven (*nityavibhūti*), Buddhi (knowledge) and non-substance (*adravya*). The author quotes profusely from the following works:

The *Āgamaprāmāṇya* of Yāmuna; the *Gītābhāṣya* of Rāmānuja; the *Tattvaratnākara* of Parāśarabhaṭṭa; the *Tattvasāra* of Vātsyavaradārya; the *Nītimālā* of Nārāyaṇārya; the *Prajñā-paritrāṇa* of Varadanārāyaṇa and the *Ṣaḍarthasaṅkṣepa* of Rāmamiśra.

The *Pāñcarātrarakṣā*<sup>15</sup> in three chapters, namely the *Siddhāntavyavasthāpana*, the *Nityānuṣṭhānasthāpana*, and the *Nityavyākhyāna* (commentary on Rāmānuja's *Nitya*), is an authoritative exposition on the fundamental teachings of the *Saṁhitās* of the Pāñcarātra Āgama literature. The Vaiṣṇava discipline, worship to Lord Viṣṇu and the daily routine of a Vaiṣṇava devotee are also treated vividly.

The *Bhagavadārādhanaavidhi*<sup>16</sup> or *Ārāadhanakārikā* is on the worship of God Viṣṇu, insisting upon the importance of the same. It contains two simple verses.

The *Bhagavadgītābhāṣyavyākhyā-tātparyacandrikā*<sup>17</sup> is a voluminous commentary on Rāmānuja's *Gītābhāṣya* enunciating the purport of the *Bhagavadgītā* and giving the final emphasis on Prapatti doctrine from the *Caramuśloka* (*Gītā* XVIII.66). (see also p. 46 *infra*)

The *Mīmāṃsāpāduka*<sup>18</sup> in 173 verses of Sragdharā metre insists upon the performance of Dharma in accordance with the *Mīmāṃsā-śāstra* and analyses the *Mīmāṃsāsūtras*



metrically.

The *Yajñopavitapratīṣṭhāvidhi*<sup>19</sup> enjoins the prescribed vedic texts to be chanted while sanctifying and finishing (the preparation) of the sacred thread to be worn by the twice-born (*dvijas*). Vedāntadeśika quotes several scriptural texts in this tract. It contains nine verses in Sragdharā metre.

The *Śatadūṣaṇī*<sup>20</sup> criticises the views held by Śaṅkara, Bhāskara and Yādavaprakāśa. In the available 66 sections of this polemical treatise, the Advaita and the Bhedābheda theories are refuted. It is said that the views held by Madhva or Ānandatīrtha were refuted in the remaining sections (of this work) which are lost.

The *Śrībhāṣyavyākhyā-Tattvaṭīkā*<sup>21</sup> discusses the principles and doctrines enunciated in the *Śrībhāṣya*. The *Tattvaṭīkā* is available only upto a part of the first section. There are 539 verses interspersed with prose explanations. Vedāntadeśika identifies Bodhāyana with Upavarṣa. Many works of early authors and several scriptural texts are profusely quoted. The last topic discussed in the extant part is *sadvidyāyāḥ saviśeṣa-viṣayitvam*.

The *Saccaritrarakṣā*<sup>22</sup> deals with certain religious practices of Śrīvaiṣṇavas. There are three *Adhikāras* (chapters) explaining the *Taptamudrādhāraṇa*, *Urdhva puṇḍradhāraṇa*, *Bhagavat-prapaṭi* and *Bhagavan-niveditopayoga*. It contains quotations from scriptures, and maintains the importance of following them.

The *Seśvaramīmāṃsā*<sup>23</sup> is a critical treatise maintaining that the *Pūrvamīmāṃsāsūtras* of Jaimini is in harmony with the *Brahmasūtras* of Bādarāyaṇa. Vedāntadeśika rejects the view of some later philosophers that Pūrvamīmāṃsā is opposed to Uttaramīmāṃsā or Vedānta. The author maintains that Jaimini accepted Īśvara as the Universal Lord. He holds that the Mīmāṃsā is *Ekaśāstra* or a single science divided into two parts as *Pūva* and *Uttaramīmāṃsās*.

The *Stotraratnabhāṣya*<sup>24</sup> is a detailed commentary on the *Stotraratna* of Yāmunācārya. (This commentary has been perused in the main, by Dr. M. Narasimhachari, in his "Contribution of Yāmuna to Viśiṣṭādvaita" on a study of the *Stotraratna*).

The *Haridinatilaka*<sup>25</sup> in 17 verses, deals with the significance of fasting on the eleventh day of every fortnight by the devotees of God Viṣṇu. The worship of God Viṣṇu is specially insisted upon in this tract in accordance with the Ekādasi-māhātmyas found in several Purāṇas.

## B. Literary Works in Sanskrit (26-30)

Vedāntadeśika has conveyed the main tenets and subtle view-points of his philosophical thought through suggestion in his literary master-pieces, the *Pādukāsahasra*, the *Yādavābhyudaya*, the *San̥kalpasūryodaya*, the *Subhāṣitanīvi* and the *Hamsasandēśa*. In his *San̥kalpasūryodaya*, one among the select allegorical plays of Sanskrit literature, the author portrays and attempts to establish the cardinal doctrines of his school of philosophy.

The *Yādavābhyudaya*<sup>26</sup> is on the life and history of Lord Śrī Kṛṣṇa, the scion of Yadu race, being an epic of 21 cantos. There is an equally great commentary on it by Appayadīkṣita who praises Vedāntadeśika as a well-versed poet, logician and philosopher, in the following lines<sup>26a</sup>:

“Itthaṁ vicintyās-sarvatra bhāvās-santi pade pade/  
Kavitārkikasiṁhasya kāvyeṣu laliteṣvapi”

In the *Srī-Raṅganātha*(*Pādukāsahasra*)<sup>27</sup>, Vedāntadeśika has praised the two sandals of Lord Śrī Raṅganātha, in more than one thousand verses. He identifies the pair of sandals of Lord Śrī Rāma with those of Lord Śrī Raṅganātha in this work. He has also simultaneously admired and adored the Śrīvaiṣṇava poet-saint, Śaṭhakopa or Parāṅkuṣa *alias* Nam-maḷvār in some contexts in this work, containing 32 *paddhatis* or chapters.

The *Hamsasandēśa*<sup>28</sup> is on the model of the *Meghasandēśa* of Kālidāsa. However it is highly exemplary as it gives in detail the location and importance of the Śrīvaiṣṇava temples. In this work, Lord Śrī Rāma sends message to Goddess Śrī Sitā in Śrīlāṅkā, through a swan (Hamsa). The swan is generally represented signifying a sacred teacher in Hindu religions.

The *San̥kalpasūryodaya*<sup>29</sup> an allegorical play was composed by Vedāntadeśika as a rejoinder to the *Prabodha-candrodaya* of

Kṛṣṇamīśra, an Advaitin. In the ten acts of this play are found the main principles and tenets of Viśiṣṭādvaita. The author maintains that the supreme power of the Divine will (*Bhagavat-saṅkalpa*) is an essential requisite to get Mokṣa or salvation. He adds that men suffering from *Samsārabandha* (the bonds of *Karman*) and *punya-pāpa* (virtuous merits and sinful evils) must seek their teacher's intercession for obtaining divine grace.

The *Subhāṣita-nīvī*<sup>30</sup> is a didactic lyric comprising wise and pithy sayings like the *Nītiśataka* of Bhartṛhari.

### C. Stotras or Devotional lyrics in Sanskrit (31-60)

*Stotras* form one of the most popular branches of Sanskrit literature. From the hymns of the *Rg-Veda* down to the devotional lyrics of modern period, this branch of Sanskrit Literature has been in a continuous flow throughout India. It is found that the *Stotra* literature, especially in Sanskrit, is very much popular, from the large number of collections available in this field.

The *Acyutaśataka*<sup>31</sup> describes Vedāntadeśika's heartfelt cravings to attain the unique blessings and favour of Lord Devanāyaka. It is similar to the beloved's crying with longings for the meeting of her lover, during her separation from him. This devotional lyric is very much unique as it is strung in a hundred verses and in Prākṛta language. In the third verse, Vedāntadeśika praises the Prākṛta language as the sweet voice of the Goddess of Speech. Several topics of the Viśiṣṭādvaita philosophy and Śrīvaiṣṇavism are found scattered in this devotional lyric. The Lord's real nature, His parts of the body (from Head to Foot), greatness of Him and His devotees, the author's pangs of separation from the Lord as that of a beloved towards her lord, the author's appeal to the Lord for help and succour and lastly the request of the author to God for accepting him like a bride at the marriage function, form the subject-matter of the *Acyuta-śataka*, the only complete Prākṛta work of Vedāntadeśika. Some Prākṛta verses in the *Saṅkalpasūryodaya* resemble the stanzas of this lyric.

The *Abhītiśtava*<sup>32</sup> in twenty nine verses, is in praise of Lord

60  
31  
39

Raṅganātha at Śrīraṅgam. The Lord's five weapons and the prayer to secure freedom from fear, form the subject-matter of this devotional lyric. In the 19th verse, eight staunch devotees of the Lord, namely, Prahlaḍa (son of Kayādhū— wife of Hiranyakaśipu), crow (Indra's son, Jayanta), the Elephant (Gajendra), Draupadī, Vibhīṣaṇa, a serpent, the cowherdesses and King Ambarīṣa, are mentioned as the illustrious devotees who attained complete freedom from fear by resorting to the Lord's feet as their sole refuge.

3 The *Aṣṭabhujāṣṭaka*<sup>33</sup> is the song of praise on the God Aṣṭabhujakara (Aṣṭapuyakara in Tamil), sung by Pēyālvār and Tirumaṅgaiyālvār in their hymns. The quickness of Lord Viṣṇu in saving His devotees in peril is essentially portrayed in this lyric.

4 The *Kāmāsikāṣṭaka*<sup>34</sup> praises Lord Lakṣmīṅśimha (Vēlukai-Āḷari, the great man-lion of Tiruvēlukkai). The lyric lucidly describes god Narasiṃha and is superb in literary merit.

5 The *Garuḍadaṇḍaka*<sup>35</sup> is a lyric in praise of the Lord Garuḍa (the divine Eagle, the vehicle of Viṣṇu), recital of which is said to cure diseases. The sacred incantation of *Garuḍa-mantra* is enshrined in the lyric. In this Daṇḍaka, each quarter contains 36 gaṇas.

6 The *Garuḍapañcāśat*<sup>36</sup> in five sections is in praise of Lord Garuḍa, the divine Eagle, the vehicle of God Viṣṇu. The *Garuḍa mantra* (secret hymn on him) is enshrined in the beginning verse. The chanting of this lyric is said to cure diseases and remove poisons.

7 The *Godāstuti*<sup>37</sup> (29 verses) is in praise of Goddess Āṇḍāl or Godā reckoned as the incarnation of Nīlādevī as per tradition. Periyālvār, her foster-father is also adored by the author. In the verse, *Ṣoṇādharepi.....*. Vedāntadeśika describes Godā using the names of six rivers, Ṣoṇā, Sarasvatī, Virajā, Narmadā, Tuṅgabhadra and Godāvarī.

8 The *Gopalavimśati*<sup>38</sup> containing mellifluous songs on Lord Kṛṣṇa, describes the sportful activities of Lord Kṛṣṇa during his childhood. The description of Gopāla dancing, while curd is churned to get butter, is an enthralling picture (verse 4). The 20th verse tells about the efficacy of *Añjali* folding of one's hands as the symbol of prostration, suggestively.

9 The *Dayāśataka*<sup>39</sup> is a hymn of praise on the compassion of God Śrīnivāsa. The word 'Dayā' or 'Kṛpā' or 'Anukampā' or 'Karuṇā' is used to connote mercy, sympathy and grace. Among the auspicious qualities of God Viṣṇu, His compassion is revered as the Empress. This quality is defined in one verse as His divine will to save His devotees. Lord Śrīnivāsa is hailed as the ocean of mercy.

10 The *Daśāvatārastotra*<sup>40</sup> in thirteen verses points out the significance of the God's will in taking birth in this mortal world. The author prays to him in the company of His consort to bless us. A succinct account of *Daśāvatāra* with the special merit of each of His incarnations as the Fish, the Tortoise, the Boar, the Man-Lion and so on, is given from the second to the eleventh stanza. On the recitation of this lyric, one is said to be saved from the misfortunes on account of the evil-aspecting of stars and planets. This lyric is found enshrined in the *San̥kalpasūryodaya*.

11 The *Dīvyadeśamaṅgalāśāsana*<sup>41</sup> in five verses is a eulogy on the gods at the four sacred Śrīvaiṣṇava shrines namely, Śrīraṅgam, Tirupati, Kāñcīpuram and Melkote, which are traditionally referred to as the Kōyil, Tirumalai, Perumāl̥kōyil and Tirunārāyaṇapuram respectively. These verses are found at the end of the minor Rahasya works of Vedāntadeśika. A sixth verse beginning *Śrīraṅgamaṅgalamanim* recited at the end of this work contains salutations to the four deities at the respective shrines in each *pāda*. It is attributed to Rāmānuja.

12 The *Devanāyakapañcāśat*<sup>42</sup> in praise of the deity, Śrī Devanātha of Tiruvahīndrapuram, contains the description of His form from head to foot, His real characteristic to be true to His devotees and the portrayal of a devotee's earnest aspiration to get the company of Him as a lady-love seeking her lover.

13 The *Dehañiśastuti*<sup>43</sup> on God Trivikrama of Tirukkōvalūr containing twentyeight stanzas deals with His incarnation as the Dwarf to bless Mahābali, and the episode pertaining to the first three Ālvārs singing in praise of the Lord in a corridor of a house (Dehañi).

14 The *Nyāsatilaka*<sup>44</sup> is on Prapatti or the path of self surrender to God for attaining Mokṣa. In performing the 'Prapattiyoga' for attaining Mokṣa there are certain

requisites to be undergone by a Mumukṣu or a seeker of salvation. The grace of Goddess Lakṣmī is very much essential to get the grace of God Viṣṇu. Thus Her grace makes one to get God's grace. Here the *Puruṣakāratva* (nature of recommending) of Goddess Śrī is explicit. Nevertheless, according to Vedāntadeśika both Goddess Śrī and God Viṣṇu enable a seeker (Mumukṣu) to perform the *upāya* (Prapatti—self surrender) well and stand as the aim (Upeya or Phalaprāpti). Mahācārya refers to this work in his *Vaibhava prakāśika* (verse 71) as follows:

“Nyāsatilakaṁ vitene raṅgapurendrapriyāvahaṁ ramyam/  
Tasya daśakaṁ ca yastaṁ trayyantāryaṁ samāśraye satatam//

Its contents are: Lakṣmī is the mediator; while performing *prapatti*, both God Viṣṇu and Goddess Lakṣmī becoming the *lakṣya* or Upeya: the Lord's easy accessibility or Saulabhya; the great helps rendered by Him to the ancient seekers: the greatness of *prapatti*; the state in which a seeker should be; *prapattiyoga* as an equivalent to *bhaktiyoga* and thus referred to as *Brahmavidyā*; the supreme importance of *mahāviśvāsa*, among the pre-requisites of the *ātmasamarpaṇa* or *prapattiyoga*; some illustrations to show the greatness of *ācārya niṣṭhā*; unswerving devotion to the only god whom the seeker has approached i.e. not running after other deities; being free from one's own responsibility and expecting the attainment of Mokṣa.

The *Nyāsadaśaka*<sup>46</sup> deals with the principles of *nyāsa* or *prapatti*. The topics succinctly explained are:

(i) The procedure adopted while performing *bharasamarpaṇa* or shedding one's own responsibilities, (ii) the care of the Over-Lord; (ii) the five *aṅgas* or subsidiaries of *prapatti* or *ātmanikṣepa*; and (iv) the procedure of performing *sāttvika-tyāga*. The meaning of *nyāsa* is brought out in the second stanza<sup>46a</sup>.

The *Nyāsaviniśati*<sup>46</sup> (with an auto-commentary) stresses the importance of the path of self-surrender *prapatti* or *nyāsa* to get liberation and explains vividly the salient principles of Śaraṇāgati. The following topics of *nyāsa* are dealt with in this poem of twenty verses.

1. The important characteristics which are essentially to be existant in an Ācārya, to be an interceder between the lawful Almighty and the weak individual self.

2. The essential qualities of a disciple.

3. The unrepayable helps, services and obligations with supreme kind-heartedness, rendered by an Ācārya to the whole mankind.

Vedāntadeśika in the Tamil verse:

Er̥ṇi maṇattelil ṇāna-viḷakkai - iruḷ - anaittum māṇṇavar-  
kkoṟu - kaimmāṟu māyanuṅkāṇav-allāṇ, pōṇṇi-uhappadum  
pundiyl-kolṇadumpoṅgu-pukaḷ-sāṇṇi vaḷarppadum-caṇṇallavō  
munnam peṇṇadarké." (Śrī Deśika-prabandham—*Adhikāra-  
saṅgraha* verse 38) stresses the importance of devotion of a  
pupil towards his master.

In the second and last verse, the author delineates the  
essential role and qualifications of a preceptor (Ācārya).

*siddham satsampradāye sthiradhiyam-anagham...*

(verse 2)

*saṁsārāvartavegapraśamana-śubhadṛg-deśikaprekṣito'ham*

(last verse)

17 The *Paramārthastuti*<sup>47</sup>, in ten verses, on Lord Viṣṇu at Tiruppuṭkuḷi, contains eulogy on the Lord as Raṇapuṅgava or Samarapuṅgava. It is sung by the Prapannas (refugees) of Lord Viṣṇu daily.

18 The *Bhagavadhīyānasopāna*<sup>48</sup> in 12 stanzas describes the sacred body of Lord Raṅganātha at Srīraṅgam, and it is similar to the *Amalanāḍipirān* (Tamil) of Munivāhana or Tiruppāṇālvār.

9 The *Bhūstuti*<sup>49</sup> in 33 stanzas, extols the mother Earth (Goddess Bhūdevī), as the embodiment of forbearance. She is praised by the author, as the consort of Lord Bhūvarāha.

10 The *Mahāvīraivaibhava*<sup>50</sup> or *Raghuvīragadya* gives in a nutshell the story of the *Rāmāyaṇa*. In ninetyfour *gadya* (prose passages), the author addresses God Sri Rāma, pointing his auspicious virtues depicted in the seven kāṇḍas of the epic of Sage Vālmiki. Prapatti doctrine is mentioned with adequate references. A part of this work is found in the eighth Act of the *Saṅkalpasūryodaya*.

1 The *Yatirājasaptati*<sup>51</sup> praising Śrī Rāmānuja, describes him

as the emperour among ascetics. The author's high admiration to him is the central theme. Rāmānuja is treated as the incarnation of God's five weapons, His foremost angel, Śrī Viśvak-  
ṣeṇa, and His serpent couch (Ādiśeṣa).

The *Yathoktakāristotra*<sup>52</sup> or the *Vegāsetustotra* in ten verses is in praise of Lord Vegāsetu, who acted as directed by His devotee, Bhaktisāra or Tirumaḷisaiyālvār.

The *Varadarājapañcāśar*<sup>53</sup> contains the essential tenets of of Śrīvaiṣṇavism and the Āgamas. The prapatti doctrine is represented in several stanzas, while praising Lord Varadarāja of Kañcīpuram.

The *Vairāgyapañcaka*<sup>54</sup> furnishes a good picture of the supreme nature of Śrī Deśika's simplicity even when he was offered the honour of being a court-poet of the King of Vijayanagar. The refusal of him, forms the subject matter of this short lyric. The first verse is as follows:

“Kṣoṇī-koṇa-śatārhśa-pālana-kalā-durvāra-garvānala-  
Kṣubhyat-kṣudra-narendra-cātu-racanā-dhanyān-na  
manyāmahe. Devaṁ savitumeva niścinumahe yo'sau  
dayāluḥ purā Dhānā-muṣṭi-muce kucela-munaye datte  
sma vitteśatām//

Another verse of this poem is full of alliteration, viz.,

“Śarīrapatanāvadhi prabhuniṣevanāpādanād.

Abindhana-dhanañjaya-praśamadaṁ dhanam dandhanam/  
Dhanañjaya-vivardhanam dhanam-udūḍha-govardhanam  
Susādhanam-abādhanam sumanasam samārādhanam//

In the last verse, he says “I inherit no property of my father; I have not earned also anything of my own. However, I own the great property, the treasure of Lord Creator or Brahmā who is known as Pitāmaha (Grandfather), the great property which is on the top of Hastiśaila, (the Elephant Rock” (vide the *Vairāgyapañcaka* verse 6).

nāsti pitrārjitaṁ kiñcit, na mayā kiñcidārjitaṁ/  
asti me hastiśailāgre vastu paitāmahaṁ dhanam//

The *Saraṇāgatidīpikā*<sup>55</sup>, the *Nyāsatilaka*, the *Nyāsaviṁśati*, and the *Nyāsadaśaka* are the four important lyrical pieces on the doctrine of prapatti, besides being *stotras* on Lord Raṅganātha, Varadarāja, Dīpaprakāśa (Viḷakkoḷi Emperumān) of Himavanam or Tiruttaṅka. The efficacy and significance



of Prapatti, its unfailing nature of being the means of getting Mokṣa, Goddess Lakṣmī's position to be resorted to first before performing the ritual of 'Ātmanikṣepa' under Lord Viṣṇu, as also many aspects of Prapatti, are dealt with in the *Śaraṇāgatidīpikā*.

26 The *Śrīstuti*<sup>66</sup> in 25 verses, praises Goddess Lakṣmī and contains the salient principles of Śrīvaiṣṇavism on the position and status of Goddess Śrī on a par with God Viṣṇu.

The *Ṣoḍaśāyudhastotra*<sup>67</sup> in 19 verses glorifies God *Sudarśana* as the wielder of the sixteen weapons and is a prayer to Him to save us.

27 The *Sudarśanāṣṭaka*<sup>68</sup> in praise of the king of weapons, the Discus or Great Wheel, deals with His beauty, power and greatness. The metre is *Dhṛti-chandas*.

28 The *Hayagrīvastotra*<sup>69</sup> (in 33 verses), on the God of Learning, is a prayer to get mastery in oration and all kinds of knowledge including the Brahmadevīyā. The Lord is worshipped as Lakṣmīhayavadana in certain important temples.

29 The *Muktakaṣṭhaka*<sup>70</sup> (in eight verses) is a collection of stray verses, said to be composed by the author on various occasions and preserved in the traditional biographical works on Vedāntadeśika.

#### D. Rahasyagranthas in Manipravāla (61-94)

The *Padinoru Cillarai Rahasyaṅgaḷ* (PCR) of Vedāntadeśika: The eleven minor *rahasya* works written in the manipravāla style are also called as *Amṛtāsvādinīrahasyas* (AR). They are the *Sārasāra*, the *Abhayapradānaśāra*, the *Tattvaśikhāmaṇī*, the *Rahasyaśikhāmaṇī*, the *Añjalivaibhava*, the *Pradānaśataka*, the *Upakāraśaṅgraha*, the *Sārasaṅgraha*, the *Munivāhanabhoga*, the *Virodhaparihāra* and the *Madhurakavihṛdaya*,

The *Añjalivaibhava*<sup>71</sup> is an exposition of 'Añjali' a great principle of Śrīvaiṣṇavism, (namely folding of one's hands in presence of God, to show his dependence to Him). The important stanza of the *Stotraratna* of Yāmuna on Añjali, viz,

"Tvadaṅghrim uddiśya kadāpi kenacid  
yathātathā vāpi sakṛt kṛtoñjaliḥ/  
Tadaiva muṣṇātyaśubhānyaśeṣataḥ  
śubhāni puṣṇāti na jātu hīyate//"

is exhaustively commented upon in this work with ample quotations from the *Dīvyaprabandha* and several scriptures. The following quotation is foremost among them:

“Añjaliḥ paramā mudrā kṣipraṁ devaprasādinī”

The *Abhayapradānasāra*<sup>62</sup> explains the nature of prapatti, along with its five *aṅgas* or subsidiaries and the authorities quoted on prapatti and their usefulness in knowing how to perform the path of self-surrender. It is essentially a commentary on the ‘Vibhīṣaṇaśaraṇāgati’ section of the *Rāmāyaṇa*.

The *Upakārasaṅgraha*<sup>63</sup> is on the nature of the Paratattva or the Supreme Reality, and it elaborately narrates the innumerable helps rendered and to be made available by God Viṣṇu ever and eternally, for us.

The *Tattvatrayacūlaka*<sup>64</sup> is a work on the three tattvas, *cit*, *acit* and *Īśvara* (soul, matter and God). It is an exhaustive exposition of the three realities. This work is one of the seventeen minor *rahasya* works, grouped under the title *Amṣṭarañjani-rahasyas* which comprise the works, the *Śrīsampradāya-parīśuddhi* to the *Sārādīpu*.

The *Tattvanavanīta*<sup>65</sup> deals with the nature of the soul, the three types of souls, the matter, three qualities, the quintuplication, the Time, the Śuddhasattva, the real nature of God, the meditation on Him and the experience of reaching Him. It is a small work.

The *Tattvapadavi*<sup>66</sup> is on the Paratattva, the Avaratattva, the nature and three types of souls, the four kinds of *Acit*, the Time, Śuddhasattva, Dharmabhūtajñāna, Prapatti and Bhakti. It is a very small tract.

The *Tattvamāṭṛka*<sup>67</sup> deals elaborately with the five forms of God, Goddess Lakṣmī, the three types of souls, the three qualities (*sattva*, *rajas*, *taṃas*), the division of 24 tattvas of *Acit*, the Śuddhasattva and the relationship between the two main realities. The term *māṭṛkā* in the title refers to 52 points dealt with in this tract and connotes the 52 letters of Sanskrit literature.

The *Tattvaratnāvalī*<sup>68</sup> gives the definition of soul, matter and God and explains them.

The *Tattvaratnāvalīpratipādyaśaṅgraha*<sup>69</sup> is a summary of the contents dealt with in the *Tattvaratnāvalī* referred to above.

The *Tattvaśikhāmaṇi*<sup>70</sup> is not extant now. It is said to be the 24th minor Rahasya work composed at Śrīraṅgam.

The *Tattvasandeśa*<sup>71</sup> explains the passage *Svādhīna trividha cetanācetana svarūpa sthiti pravṛtti bheda* which is found in the beginning of the *Ātmasiddhi* of Yāmuna and the two *Mitagadyas* (The *Śrīraṅgagadya* and *Vaikunṭhagadya*) of Rāmānuja, and is an important characteristic of Lord Viṣṇu. The Bhedaśruti, Abhedaśruti and Ghaṭakaśruti are referred to while commenting on the passage cited above. The Aṣṭāksara and Ṣaḍākṣara and Dvādaśākṣara (namely the three Vyāpakamantaras) on God Nārāyaṇa, God Viṣṇu and God Vāsudeva respectively are referred to in the beginning.

The *Paramatabhaṅga*<sup>72</sup> is a refutation of the views of sixteen rival systems, defending the doctrines of Śrīvaiṣṇavism. Chief among the main rival systems criticized are the Buddhism, Jainism, Advaita and the Pāśupata system.

The *Paramapadasopāna*<sup>73</sup> explains the path followed by a Prapanna after his performances of prapattiyoga and various levels of his ascending to the Supreme Abode of Lord Viṣṇu. Many texts of the scriptures are quoted.

The *Pradhānaśataka*<sup>74</sup> contains a hundred specific view points of Śrīvaiṣṇavism on Pramāṇas, Mantras Upāya, Prapatti, meaning of 'Nārāyaṇa', Tirumantra, Dvaya, Scriptures and Epics, Caramaśloka, Prapannas, Kainkaryas, prescribed conduct of Śrīvaiṣṇavas, Descent of God, Yugas, service to preceptors and Ekāntins.

The *Madhurakavihṛdaya*<sup>75</sup>, on the important work of Madhurakaviyālvār and his devotion to Nammālvār, is unfortunately not available now.

The *Munivāhanabhōga*<sup>76</sup> is a commentary on the *Amalanādi-piṇḍ* of Tiruppāṇālvār or Munivāhanasūri. It describes Lord Raṅganātha and deals with the earnest devotion and love of Munivāhana on the Lord.

The *Rahasyatrayaculaka*<sup>77</sup> containing three Adhikaraṇas on Tirumantra, Dvaya and Caramaśloka discusses the significance and purport of the three sacred mantras vividly.

The *Rahasyatrayasāra (Śrīmad)*<sup>78</sup> is highly acclaimed as the only great work on the principles of Śrīvaiṣṇavism. The *Śrībhāṣya* and the *Gītābhāṣya* of Rāmānuja, the *Bhagavad-*

*viśaya* of Kurukeśa, and this treatise are grouped as the main FOUR works on Viśiṣṭādvaita. In thirty-two chapters, the three Tattvas, the three Rahasyas, the Arthapañcaka and Prapatti are discussed.

The *Rahasyanavanīta*<sup>79</sup> is a small tract on the three *Rahasyamantras*. The *Brahmasūtras* of Bādarāyaṇa is quoted and the caramaśloka of the *Rāmāyaṇa* is referred to and explained.

The *Rahasyapadavī*<sup>80</sup>, a small tract, is on three *Rahasyamantras* namely *Aṣṭākṣara*, *Dvayamantra* and *Caramaśloka*.

The *Rahasyamāṭṛkā*<sup>81</sup> gives the purport of the *Rahasyamantras*, analysing the meaning of the text of the mantras.

The *Rahasyaratnāvalī*<sup>82</sup> deals with *Arthapañcaka* and Prapatti, the essential nature of soul, God Viṣṇu and Goddess Lakṣmī and also the allied aspects pertaining to the important tenets of Śrīvaiṣṇavism.

The *Rahasyaratnāvalīhṛdaya*<sup>83</sup> is a voluminous commentary on the *Rahasyaratnāvalī* cited above.

The *Rahasyaśikhāmaṇi*<sup>84</sup> deals with the greatness of the Prapatti doctrine as set forth below: A Prapanna namely the person who has taken refuge under the Lord, need not of his own effort fulfil the performance of *antimasmṛti* or the remembrance of the Lord at the last moment, which has been prescribed in the Sāstras or scriptures for the *mokṣopāyāniṣṭhas* or the sternly devoted adherents in performing the *mokṣopāya* or the means of reaching *Mokṣa*. He has performed the Prapatti. So by that the Supreme being becomes pleased and favours him that remembrance in sanctioning him *Mokṣa* quickly by removing his sins altogether.

The *Rahasyasandeśa*<sup>85</sup> is a small tract, giving a critical analysis of the Tirumantra or *Aṣṭākṣara* and explaining the three parts Praṇava, Namaśśabda and Nārāyaṇāya. The following stanza is explained in detail:

Ahamātmā na deho'smi Viṣṇuśeṣo'parigrahaḥ/

Tameva śaraṇaṁ prāptaḥ Tatkaṁkaryacikīrṣayā//

The *Rahasyasandeśa-vivaraṇa*<sup>86</sup> (Maṇipravāla) is an explanatory gloss on the tract cited above.

The *Virodhaparihāra*<sup>87</sup> gives 109 doubts and objections on the *Rahasyatraya-mantras* and answers them. All the *Rahasya-*

mantras are maintained to be very much essential in getting oneself clarified with regard to the main doctrines of Viśiṣṭādvaita.

The (Śrī) *Sampradāyapariśuddhi*<sup>88</sup> deals with the importance of Ācāryas (preceptors), the types of principles, certain viewpoints on the chronology of the preceptors from Nammālvār to Rāmānuja. The important passage herein is:

“Śrī Bhāṣyakāraṇarūḍaiya śiṣya sampradāyaṅgaḷil oṇṇilum arthavirōdham-illai; Vākyayōjanābhedaṁe uḷḷadu”<sup>89a</sup>.

It is often cited to emphasize the significance of Guru-paramparā and the necessity to avoid the schism found in the views of the followers of Rāmānuja. The essential purport of the three Rahasyamantras also is dealt with at the end.

The *Sārādīpa*<sup>90</sup>, said to be a summary of the *Rahasya-trayasāra*, is not extant now.

The *Sārasaṅgraha*<sup>90</sup> deals with the three types of seekers of liberation, explanation of viveka, the importance of viveka, the essential hymns, the strength and power of the three Rahasya hymns, a collection of means of knowledge and objects, the duties of preceptors, the dependence of soul on God and the great *prayojana* (utility) of one's knowledge and power.

The *Sārasāra*<sup>91</sup> is a detailed exposition of the three Rahasyamantras. It contains copious quotations from various works and 14 important Tamil stanzas. Parāśarabhaṭṭa's Sanskrit play, the *Lakṣmī-kalyāṇa* is cited herein.

The *Steyāvirodha*<sup>92</sup> is not extant now. It is said that this work dealt with the authoritativeness of Tirumangaiyālvār's habit of stealing to propitiate the Lord Viṣṇu and His devotees.

The *Hastigirimāhātmya*<sup>93</sup> deals with the greatness of Kāñcīpuram and praises Lord Varadarāja as the supreme God who fulfils the wishes of his devotees suddenly. It is similar to a dance drama being an exposition of the Purāṇic episode on the emergence of the Satyavratākṣetra (Kāñcī).

The *Guruparamparāsāra*<sup>94</sup>, said to be a separate work, forms the beginning part of the *Rahasyatrayasāra* (in printed editions). The chronology of preceptors, the works of them and the importance of devotion to one's own teacher are set

forth in this work.

### E. Works in Tamil (95-118)

The following works from the *Aḍaikkalappattu* to the *Śrīvaiṣṇavadīnacārī* are in Tamil. They contain salient principles of Śrīvaiṣṇavism and important tenets of the Viśiṣṭādvaita philosophy though some works form the songs of praise on different deities of the important Viṣṇu Temples in South India.

The *Aḍaikkalappattu*<sup>95</sup> (or the *Prapattidaśaka* in Sanskrit) contains eleven verses, and is in the form of a prayer to Lord Varadarāja. The author takes refuge under Lord Varadarāja of Kāñcīpuram seeking His protection. The principle of the doctrine of Prapatti are briefly set forth in this poem.

The *Adhikārasaṅgraha (gāthā)*<sup>96</sup> is a collection of the Tamil stanzas found in the *Rahasyatrayasāra*. In 56 stanzas the contents of the 32 chapters of the *Rahasyatrayasāra* are dealt with briefly herein.

The *Ammānaippā*<sup>97</sup> is not extant now. (Kindly refer to *Navamaṇimālai*—last verse).

The *Amṛtarañjanī*<sup>98</sup> contains 39 verses being a collection of the Tamil stanzas found in the seventeen minor Rahasya works (*Maṇipravāḷa*) beginning from the *Sampradāyapariśuddhi* to the *Sāradīpa*. The important principles of Śrīvaiṣṇavism are dealt with briefly.

The *Amṛtāsvādīnī*<sup>99</sup> is a collection of 37 verses in Tamil, found in the minor Rahasya works (numbering eleven) from the *Sārasāra* to the *Madhurakavihṛdaya*. It summarizes the contents of the eleven works referred to here.

The *Arthapañcaka*<sup>100</sup> is a poem of 11 verses explaining the nature of God, soul, the means to reach Him, the fruit or result (namely, reaching Him) and the obstacles encountered by a soul in reaching Him, according to Śrīvaiṣṇavism.

The *Āhāraniyama*<sup>101</sup> (in 21 verses) is a metrical treatise, dealing with the essential diet of a Śrīvaiṣṇava, to maintain himself as a Sāttvika (gentle, pleasing and calm nature with good behaviours). The vegetables to be taken and to be avoided, the water to be used and to be neglected, the milk one may drink and one has to abhor and the food of good

nature and of bad quality are treated herein.

The *Ūsarppā*<sup>102</sup>, the *Ēsarppā*<sup>103</sup> and the *Kaḷarppā*<sup>104</sup> are not extant now. They are mentioned in the last stanza of the *Navamaṇimālai* and are the different types of Tamil lyrics with their titles denoting various games prevalent in Tamil Nāḍu.

The *Gītārthasaṅgraha*<sup>105</sup> is a Tamil metrical summary of the *Phagavadgītā*, following the *Gītārthasaṅgraha* of Yāmuna. It contains twentyone stanzas.

The *Caramaślokaccurukku*<sup>106</sup> gives a detailed explanation of the Caramaśloka (*Gītā* XVIII.66) discussing the essential principles of Prapatti doctrine. It contains 11 stanzas.

The *Tiruccinnamālai*<sup>107</sup> is in praise of God Varadarāja. This poem (11 stanzas) gives the announcement to the devotees of the Lord Varadarāja, the arrival of Him at their doors. The Tiruccinnam is a sound instrument, which resembles a trumpet. It is usually made of brass, singly or in a pair. It is used for announcing to the people, the approach of a God or Saint. The Tiruccinnam, when it is blown gives a long and suddenly thunder-like sound.

The *Tirumanitraccurukku*<sup>108</sup> in ten verses deals with the meaning of the Aṣṭākṣara, an eight-syllabled hymn, which is a prayer to God by the soul, meaning "My salutations to the Lord Nārāyaṇa".

The *Dvayaccurukku*<sup>109</sup> in twelve Tamil verses conveys the purport of the 'Dvayamantra' viz. "Śrīman Nārāyaṇacaraṇau śaraṇaṁ prapadye; Śrīmate Nārāyaṇāya namaḥ" (I take refuge under the two feet of Lord Nārāyaṇa and Goddess Lakṣmī; My adorations to God Nārāyaṇa and Goddess Lakṣmī).

The *Navamaṇimālai*<sup>110</sup> or the *Navaratnamālai* contains ten verses in Tamil and is in praise of the Lord Devanātha or Aḍiyavarkku Meyyan of Tiruvahīndrapuram. In the ninth verse, the author mentions his works in praise of this Lord, namely the *Devanāyakaṇḍāśat* (Sanskrit), the *Acyutaśataka* (Prākṛta), the *Mummaṇikkovai*, the *Panduppā*, the *Kaḷarppā*, the *Ammānalppā*, the *Ūsarppā*, the *Ēsarppā* and the present work.

The *Panduppā*<sup>111</sup> (not extant) is referred to in the *Navaratnamālai* along with the titles of six poems in Tamil.

The *Pannirunāmam*<sup>112</sup> (in 13 verses) is on the importance of wearing the twelve *ūrdhvaṇḍras* (religious mark on the

forehead and on the relevant parts of the body, enjoining every Śrīvaiṣṇava to follow the scriptures and Smṛtis strictly.

The *Paramatabhaṅga*<sup>113</sup> in 54 verses is a refutation of the theories of sixteen rival systems. The sixteen weapons of Lord Sudarśana are enlisted in the last stanza.

The *Paramapadasopāna*<sup>114</sup> in 21 stanzas, deals with the path of a Śrīvaiṣṇava Prapanna (who has taken refuge under the two lotus feet of Lord Viṣṇu) before his ascending to the Supreme Abode—Paramapada.

The *Prabandhasāra*<sup>115</sup> (in 18 verses) gives the details about the twelve Ālvārs and their compositions in Tamil. In addition to the twelve Ālvārs, Śrī Raṅgāmṛtadeśika (Tiruvaraṅgattu Amudanār) and his work *Rāmānujanūrrantādi* are also treated herein. The contents of the *Nālāyiradivya-prabandha* and the number of stanzas in each part are clearly enumerated in this work.

From the *Prabandhasāra*, it is known that the author had high veneration to the Tamil Vaiṣṇavite saints (the Ālvārs), the contributors of the compendium of the *Nālāyiradivya-prabandham*. Several other works of him also indicate the author's great mastery over all the intricacies of the literature of the works of Śrīvaiṣṇavism in Tamil and Sanskrit. In his *Bhagavadgītābhāṣyavyākhyā-Tātparyacandrikā*, the Sanskrit rendering of a Tamil stanza of Bhaktānḡhrirēṇu or Tondaraḍi-poḍiyālvār is given by the author as below :

Divyair-avedyavibhaveti yadi bruvanti  
Mādhvīmaḷojñatulasīka yadīti cāhuḥ/  
Ūnakriyā api parānapi kārayanto  
Bhuktādhikam dadati cennanu tatpavitram//

The original Tamil stanza is “Vāṇuḷār Ariyalākā..... Punidamaṇṇē” (Tirumālai stanza 41)<sup>116a</sup>

The above Sanskrit verse is found under the commentary of “Yātayāmaṇ Gatarasaṁ .....” (*Gītā* XVII-10)

The *Mummaṇikkōvai*<sup>116</sup> in Tamil is said to contain thirty verses. But only the first ten verses are extant now. It is in praise of Lord Devanātha or Āḍiyavarkku Meyyan of Tiruvahīndrapuram. The subtle tenets of Śrīvaiṣṇavism are also found in this lyric.



The *Hastigirmāhātmya*<sup>117</sup> or *Meyviradamānmiyam* is a eulogical poem on God Varadarāja and the Satyavrataṣṭra (Kāñcīpuram). It contains 29 verses in Tamil.

The *Śrīvaiṣṇavadinacarī*<sup>118</sup> dilates upon the daily observances of a Śrīvaiṣṇava in 10 Tamil stanzas.

#### F. Other Works (119-130)

The *Bhūgoḷanirṇaya*<sup>119</sup> with the author's own commentary is a Sanskrit work on Paurāṇik geography.

The *Nigamaparimaṇam*<sup>120</sup> or the *Seventyfour thousand*, a commentary on the *Tiruvāymoḷi* of Saṭhakopa, is said to be a voluminous exposition of the main doctrinal principles of the *Nālāyiradīvyaprabandha* (The Four Thousand Divine collect) of the twelve Ālvārs. But the commentary is not extant now.

The *Tirumuḍiyaḍaivu*<sup>121</sup> (not extant) (A Tamil work) is said to be a work on the chronology of the Śrīvaiṣṇava preceptors namely, God Viṣṇu, Goddess Lakṣmī, Lord Viṣvaksena, Śaṭhakopa (Nammālvār), Nāthamuni and others. The Sanskrit adoration verses on these Ācāryas are found in the introductory part of the *Yatirājasaptati* (first ten stanzas).

The *Sitpārthasāra*<sup>122</sup> (not extant now) is said to be a work on sculpture and iconography. According to tradition, the *Cin-mudrā* or *Ācārya-mudrā* was explained in this work.

The *Vedārthasaṅgrahavyākhyāna*<sup>123</sup> (not extant now) a commentary on the *Vedārthasaṅgraha* of Rāmānuja dealt with the doctrines of this system as per the teachings of Rāmānuja.

The *Vaiśvadevakārikā*<sup>124</sup> deals with the observance 'Vaiśvadeva' an important daily ritual to be performed by every Śrīvaiṣṇava. It contains 9 verses in Sragdharā metre.

The *Samasyāsahasra*<sup>125</sup> (not extant now) is said to contain numerous riddles. In his *Stotraratnabhāṣya*, the author refers to himself as 'Samasyāsahasrin'.

The *Cakārasamarthana*<sup>126</sup> (not extant) was written by Vedāntadeśika as a supplement to his *Śatadūṣaṇī*, to refute the criticism by Vidyāraṇya on the later work.

The *Rasabhaumāmṛta*<sup>127</sup> and the *Vṛkṣabhaumāmṛta*<sup>128</sup> ascribed to Vedāntadeśika are on medicine and plants respectively.

The *Sajjanavaibhava*<sup>129</sup> deals with greatness of the *Vaikhā-*

*nasa Āgamas* and the praiseworthy nature of the followers of the *Vaikhānasa āgama* system. Some say that this work is of some later author.

The *Daśadīpakanighaṇṭu*<sup>130</sup> attributed to Vedāntadeśika seems to be a work of some later author.

### Notes

1. Ch. SSS, V, p. 88; FISC I. i. p. 448 (fn, 13).
2. Ahobilamāṭham, Srirangam, 1940. Printed with two comms,
3. VDG, 9, 1941.
4. UVG, 1970; HVDS IV, 1975.
5. SVDSCT, pp. 125-260.
6. UVG, (Rakshagranthas) 1969, pp. 460-496.
7. SVDSCT, pp. 1-20.
8. UVG, 1973.
9. UVG, 1973.
10. HVDS, III, Madras 1974.
11. HVDS, III, Madras, 1974,
12. UVG, (Rakshagranthas) 1969, pp. 1-121.
13. UVG, 1978.
14. UVG, 1976.
15. UVG, (Rakshagranthas) 1969, pp. 279-418; ALS 36, II Edn. 1967,
16. VDG I, 1940, Appendix page E.
17. UVG 1972.
18. UVG, 1971, pp. 234-494.
19. VDG, I, 1940, Appendix, p. A.
20. Ed. by Srivatsankachar, published by V.D. Ramaswami, Alarmedu-mangopuram, Madras-4, 1974.
21. UVG, 1967.
22. UVG, 1967, (Rakshagranthas) 1969, pp. 123-262.
23. UVG, 1971, pp. 1-232; SMS, 16, 1902; VDG, II, 1940.
24. SVDSCT, pp. 21-124.
25. Ch. SSS, V, p. 44.
26. UVG, 1969. HVDS. V, 1976.
- 26a. Commentary on the introductory verses in the first Canto.  
(edn. UVG) 1969. p. 11.
27. UVG, 1970.
28. UVG, 1973; HVDS, II, 1973.
29. UVG, 1971; ALS 65, 1968.
30. UVG, 1971, HVDS, I, 1972.
31. Stotras of Śrī Vedāntadeśika, Śrī Vedāntadeśikasampradāya Sabha  
III Revised edition, Bombay-19, June 1973, pp. 33-53.
32. Ibid, pp. 213-18.

33. Ibid pp. 89-90.
34. Ibid, pp. 93-94.
35. Ibid, pp. 211-12.
36. Ibid, pp. 9-19.
37. Ibid, pp. 159-64.
38. Ibid, pp. 65-69.
39. Ibid, p. 117.
40. Ibid, pp. 165-67.
41. Ibid, pp. 223-4.
42. Ibid, pp. 21-31.
43. Ibid, pp. 71-76.
44. Ibid, pp. 185-91.
45. Ibid, pp. 209-10.
- 45a. PVA, by PNS, ALS 39, (1970), p. 395.
46. Stotras of Vedāntadeśika, *op. cit.*, pp. 193-208.
47. Ibid, pp. 109-10.
48. Ibid, pp. 141-43.
49. Ibid, p. 151-7.
50. Ibid, pp. 55-63.
51. Ibid, pp. 169-83.
52. Ibid, pp. 91-2.
53. Ibid, pp. 77-87.
54. Ibid, pp. 139-40.
55. Ibid, pp. 95-107.
56. Ibid, pp. 145-50.
57. Ibid, pp. 113-15.
58. Ibid, pp. 111-12.
59. Ibid, p. 1, Ptd. Tamil metrical rendering "Parimukhamalai",  
"Triplicane Tamil Sangam Publication".
60. VDG 1, 1940, Appendix pp. E & F.
61. AR, pp. 219-35.
62. Ibid, pp. 87-190.
63. Ibid, pp. 258-83.
64. CR, pp. 193-222.
65. Ibid, pp. 19-24.
66. Ibid, pp. 11-13.
67. Ibid, pp. 33-46.
68. Ibid, pp. 67-72.
69. Ibid, pp. 73-74.
70. AR, p. 191.
71. CR, pp. 55-60.
72. PMB, Madras, 1972.
73. PCR, II, Appendix pp. 1-134.
74. AR, pp. 235-57.
75. Ibid, p. 297.
76. PCR, II, pp. 325-71.

77. CR, pp. 223-50.
78. RTS, Tanjore 1960; RTS (English), 1956.
79. CR, pp. 25-32.
80. Ibid, pp. 14-18.
81. Ibid, pp. 47-54.
82. Ibid, pp. 75-80.
83. Ibid, pp. 81-192.
84. AR, pp. 193-218.
85. CR, pp. 61-64.
86. Ibid, pp. 65-66.
87. AR, pp. 299-379.
88. CR, pp. 1-10.
- 88a. Page 540, footnote 1, PNS, PVA, ALS 39 (1970).
89. See p. 567, SVDSCCV Madras 1968.
90. AR, pp. 284-96.
91. Ibid, pp. 11-86.
- 91a. Ibid, p. 54.
92. ARR, 1965, p. 7.
93. PCR, pt. II, pp. 373-92.
94. RTS (English) (1956), pp. 1-10.
95. SDP, pp. 22<sup>1/2</sup>-29.
96. Ibid, pp. 25-68.
97. Ibid, pp. 408-9.
98. Ibid, pp. 2-24.
99. Ibid, p. 69-99.
100. Ibid, pp. 230-40.
101. Ibid, pp. 435-47.
102. Ibid, pp. 408-9.
103. Ibid.
104. Ibid.
105. Ibid, pp. 320-74.
106. Ibid, pp. 301-19.
107. Ibid, pp. 249-62.
108. Ibid, pp. 273-285.
109. Ibid, pp. 286-300.
110. Ibid, pp. 393-409.
111. Ibid, pp. 408-9.
112. Ibid, pp. 121-182.
113. Ibid, pp. 100-20.
114. Ibid, pp. 263-72.
115. Ibid, pp. 410-34.
- 115a. Full Tamil stanza is: Vānuḷar Ariyalāka Vānavā Enbarāhiḷ  
 Tenuḷām Tuḷabamālaic Cenniya Enbarāhiḷ  
 Unamāyinahaḷ Ceyyum Unakārarkaḷekum  
 Ponahaḷ Ceyda Śeḍāḷ Taruvarel Pundamanre  
*vide* pp 335-36, Śrī Bhagavad Gītā, 3rd Ṣaḷkam, ed. C. Narasimhā-  
 cāryar, Madras, 1915.

- 116. SDP, pp. 375-92.
- 117. Ibid, pp. 183-219.
- 118. Ibid, pp. 241-48.
- 119. VDG, 1941, Appendix, pp. B-E.
- 120. See p. 567, SVDSCCV, Madras, 1968
- 121. Not extant.
- 122. Vide fn. 120 above.
- 123. Ibid.
- 124. VDG, 1941, Appendix p. B.
- 125. Vide fn. 120 above.
- 126. Ibid.
- 127. Ch. SSS, V, p. 95.
- 128. Ibid.
- 129. Ibid.
- 130. Printed with Tamil meaning, in the appen  
bound as pp. 17-24) SVDSCCV, Madras, 1968.

## SUCCESSORS OF VEDĀNTADEŚIKA

(1)

Kumāra Vedāntācārya (1316-1401 A.D.) or Varadācārya (son of Vedāntadeśika)<sup>1</sup> commented upon many works of his father in order to bring to light the tenets of Viśiṣṭādvaita. He is also known by the following names as Kumāra Vedāntadeśika, Kumāravaraḍārya, Nayinārācārya and Kumāra Nainārya.

Advaita

In his *Avidyākhaṇḍana*<sup>1a</sup> Varadācārya vehemently criticizes the Avidyā doctrine of Advaitins. His *Āśrayānupapatti*<sup>2</sup> is a refutation of the Advaitin's view that Brahman is the Āśraya (substratum) of avidyā. The discussion is based on the seven kinds of Anupapatti (untenability) explained in the works of Rāmānuja and Sudarśana. The *Tattvatrayaculakārthasaṅgraha*<sup>3</sup> summarises the *Tattvatrayaculaka* (Maṇipravāḷa) of Vedāntadeśika.

A summary

Parthivata

The *Vāditrayakhaṇḍana*<sup>4</sup> according to tradition, is a work of Vedāntadeśika. Most probably it was written by his son. Certain principles of Vedānta held by Śaṅkara, Bhāskara and Yādavaprakāśa are refuted in this polemical tract.

The *Virodhaparihāra*<sup>5</sup> is a Sanskrit rendering of the *Virodha parihāra* (Maṇipravāḷa) of Vedāntadeśika. It reconciles the discrepancies pointed out by the rival schools with regard to certain principal doctrines of Śrīvaiṣṇavism.

The *Rahasyatrayakārikāh*<sup>6</sup> explains the three Rahasyamantras in 100 verses. But the work is available only from 39th verse onwards. It may be a work of some later author.

The *Rahasyatrayasārthasaṅgraha*<sup>7</sup> is a summary of the *Rahasyatrayasāra* of Vedāntadeśika.

His works, the *Mīmāṃsāpādukāparitrāṇa*<sup>8</sup>, the *Adhikaraṇacintāmaṇi*<sup>9</sup>, the *Prapañcamithyātva-numānakhaṇḍana*<sup>10</sup>, *Vyāvahārikasatyatvakhaṇḍana*<sup>10a</sup> and other commentaries and Sanskrit renderings of the works of Vedāntadeśika form the essential treatises of Viśiṣṭādvaita. Chief among his other works are the *Deśikastotra*,<sup>11</sup> the *Vigrahadhyāna*<sup>12</sup> and the *Prārthanāṣṭaka*<sup>13</sup>. The *Harinasandeśa*,<sup>14</sup> the *Kokilasandeśa*<sup>15</sup> and the *Śukasandeśa*<sup>16</sup> are also ascribed to him. His *Vedāntadeśikamaṅgalāśāsana*<sup>17</sup>, in thirteen verses is a benediction and eulogium on his father, Vedāntadeśika. '*Maṅgalāśāsana*' refers to the type of stotra (song of praise), wishing for the welfare of the superiors, expressed by the ardent devotees. In this lyric, Varadārya exhibits his devotional fervour towards his master. The work sets forth the high recognition which Vedāntadeśika had earned in his life time. In the fourth verse, reference has been made to the determined view of his contemporaries that Vedāntadeśika is an incarnation of God Śrīnivāsa of Tirupati.

- 2- Diṇḍimakavi (circa 14th Cent. A.D.) is said to be a contemporary of Vedāntadeśika. According to tradition, he challenged Vedāntadeśika about his poetic genius and later Diṇḍima, himself a great poet, praised Vedāntadeśika in the following verse.<sup>18</sup>

"Vede sañjātakhede munijanavacane prāpta-nityāvamāne,  
Saṅkīrṇe sarvavarṇe sati tadanugūṇe niṣpramāṇe purāṇe;  
Māyāvāde samode kalikaluṣavaśācchūnyavāde vivāde  
dharmatrāṇāya yo'bhūt sajayati bhagavān viṣṇu-ghaṇṭāvatārah"

- 3- Brahmatantrasvatantra-parakālayati I (1286-1386 A.D.) pupil of Vedāntadeśika, wrote the *Ācāryamaṅgala*<sup>19</sup> on Vedāntadeśika. He wrote the *Dhyānaśloka*<sup>20</sup> on Vedāntadeśika namely "Rāmānujadaya-pātram jñānavairāgyabhūṣaṇam/  
Śrīmad Venkaṭanāthāryam vande Vedāntadeśikam"//  
He is the first pontiff of the Parakālamathā, Mysore.

4. Annan (Prativādibhayaṅkaram) (1300-1410 A.D.) one of the disciples of Kumāraśāstra, wrote the *Saptatiratna-mālikā*<sup>21</sup> (on life and works of Vedāntadeśika), a gem among the set of devotional lyrics on Ācāryas. Among his writings, the *Abhedakhaṇḍana*<sup>22</sup> and a commentary on the *Aṣṭaśloki*<sup>23</sup> of Parāśarabhaṭṭa are valuable in presenting the subtle principles of the Viśiṣṭādvaita system.

5. Maṇavālamāmuni<sup>24</sup> or Varavaramuni (1370-1444 A.D.) is said to be a reincarnation of Rāmānuja, the chief exponent of Viśiṣṭādvaita. He has commented on almost all of the Maṇi-pravāla works of Pillai Lokācārya, the author of the *Aṣṭādaśa-rahasyas*. Among the important works of Varavaramuni, the *Yatirājavimśati*<sup>24a</sup> is unique and it is a laudatory hymn on Rāmānuja. This is acclaimed to be as great as the *Stotraratna* of Yāmunācārya. It explains in detail how much devotion Maṇavālamāmuni had for Rāmānuja. Varavaramuni's *Yatirājavimśati* and Vedāntadeśika's *Yatirājasaptati* are highly appreciated by all the followers of Rāmānuja. The Dhyānaśloka on him, is as follows:

Śrīśaileśadayāpātraṁ Dhībhaktyādiguṇārṇavam/

Yatindrapraṇaṁ vande Rāmyajāmātaram munim//

6. Varadācārya known as Ghaṭikāśatam Ammāl of Śrīvatsa-gotra was the son of Sudarśana, fifth descendent of Vātsya Varadācārya or Nāḍādūr Ammāl. He wrote the *Vasantatilaka-bhāṇa*<sup>25</sup> or *Ammāl-bhāṇa* and the *Vedāntavilāsa*<sup>26</sup> (a play on the incidents of Rāmānuja's history). In his *Varadadeśikamaṅgalā-śāsana*<sup>27</sup> or the *Varadāryamaṅgala* he has praised Vātsya Varadācārya *alias* Nāḍādūr Ammāl.

7. Brahmatantrasvatanttra-parakālayati II (14th-15th Cent. A.D.) the second pontiff of the Parakālamatṭha, has given a traditional account of the lives of Ālṅvārs and preceptors in the biographical treatise, the *Ārāyirappaḍi-gurupārāmparāprabhāva*<sup>28</sup> (Maṇi-pravāla).

8. Brahmatantra svatantra-parakālayati III wrote the *Guru-paramparāprabhāva-Mūvāyirappāḍi*<sup>29</sup> (Maṇi-pravāla) on the life and works of Ālṅvārs and Ācāryas.

9. Nārāyaṇamuni (Śrīvatsāṅka Śrīman) (15th Cent. A.D.) pupil of Ādivaṇ Śaṭhakopayati (the first pontiff of Ahobila-matṭha) became the second Jiyar (pontiff) of the Ahobila Matṭha.



He is well-known as the author of sixty works (Śaṣṭiprabandha-nirmātā). Chief among his works are the *Īśāvāsyopaniṣad-vyākhyā*<sup>30</sup>, the *Nyāsavimśativyākhyā*<sup>31</sup>, the *Puruṣakāramimāṃsā*<sup>32</sup>, the *Gītārthasaṅgrahavibhāga*<sup>33</sup> and the *Ārādhanasaṅgrahakārikā*<sup>34</sup>. He installed the image of his teacher in the Melkote temple and in the shrine of his Brindāvanam (tomb) at Melkote. He was the second Jiyar of the Maṭham from 1458 A.D. to 1473 A.D. He died at Melkote in 1473 A.D. During his pontifical stage of life he travelled throughout the southern region.

His *Aṣṭaślokīrahasya*<sup>35</sup> explains the purport of Parāśara-bhaṭṭa's *Aṣṭaśloki*, referring to the *Rahasyatrāyasāra* of Vedāntadeśika often. The *Jijñāsāsūtrabhāṣyabhāvaprakāśikā*<sup>36</sup> is a commentary on the first Adhikaraṇa of the *Śrībhāṣya*. In the beginning of this work are found four important verses. The first verse briefly brings out all the essential principles of the Cārvāka or Lokāyata system, the second is on the system of the Jainas or Ārhatas and the third and fourth verses are on the four schools of Buddhism. The *Rahasyatrāyajīvātū*<sup>37</sup> is a treatise explaining the three *Rahasyamantras*, namely the *Aṣṭākṣara*, the *Dvayamantra* and the *Caramaśloka*. The *Aṣṭākṣara* consists of eight syllables.

The *Dvayamantra* has two parts, namely "Śrīman Nārāyaṇacaraṇau śaraṇam prapadye", "Śrīmate Nārāyaṇāya namaḥ". The *Caramaśloka*, namely the 66th verse of the last chapter of the *Bhagavadgītā*, upholds *Śaraṇāgati* or *Prapatti* as the easiest means of obtaining Mokṣa. The author has stated more than once that he has only summarised the principles which were taught by his predecessor Śrī Ādivaṇ-Śaṭha-kopayati.

70 Kūranārāyaṇa (1459 A.D.) a follower of Vedāntadeśika has extolled the greatness of Lord Sudarśana, the presiding deity of the Discus (Cakrāyudha) of Viṣṇu, in his famous work, the *Sudarśanaśataka*<sup>38</sup>. His commentaries on the *Māṇḍūkyaopaniṣad*<sup>39</sup>, *Taittirīyopaniṣad*<sup>40</sup> and the *Īśāvāsyopaniṣad*<sup>41</sup> are important works pertaining to Viśiṣṭādvaita system.

Appayadīkṣita<sup>41a</sup> (16th cent. A.D.) commented on the *Yādavābhyudaya* of Vedāntadeśika. His *Nayamayūkhamālikā*<sup>41b</sup> is a brief commentary on the *Brahmasūtras*, based on

the *Śrībhāṣya*.

11 Campakeśācārya (prob. 15th-16th cent. A.D.), the son and pupil of Varadācārya (Kauśika), belonged to the family to Tōlappa or Saumitridesika. In his *Vedāntakaṇṭhakodhara*<sup>42</sup> he has answered several criticisms levelled against Viśiṣṭādvaita by the rival schools. Chief among his works are: the *Śaṅkara* *Urdhvaṇḍavijaya*<sup>43</sup>, the *Gurutattva prakāśikā*<sup>44</sup>, the *Jīvānu-tvasamarthana*<sup>45</sup>, the *Taptamudrādhāraṇapramāṇasaṅgraha*<sup>46</sup>, the *(Madhva)Tātparyacāndrikākhaṇḍana*<sup>47</sup>, the *Nayamauktika-mālā*<sup>48</sup>, the *Nyāyakaustubha*<sup>49</sup>, the *Pañcaratnapradīpikā*<sup>50</sup>, the *(Karma)Mīmāṃsāsārasaṅgraha*<sup>51</sup>, the *Muṇḍasannyāsakhaṇḍana*<sup>52</sup>, the *Vedārthamālā*<sup>53</sup>, the *Śrutaprakāśikāvyākhyā-laghutattvaparakāśikā*<sup>54</sup> and the *Siddhāntavaijayanī*<sup>55</sup>.

12 (Bhāradvāja) Śrīnivāsa I (16th cent. A.D.) was the pupil of Vādhūla Śrīnivāsa, son of Devarāja. His son, Śrīnivāsācārya commented on the *Rahasyatrayasāra*<sup>56</sup> and the *Pāduka-sahasra*<sup>57</sup>. He was the pupil of his father who was an elder contemporary of Appayadīkṣita (16th Cent. A.D.)

13 In his commentary, the *Adhikārasaṅgrahagāthāvyākhyā*<sup>58</sup> Śrīnivāsa II explains in detail, the Tamil verses found in the beginning and at the end of all the chapters of the *Rahasyatrayasāra* of Vedāntadeśika. He has given a summary of the principles taught in the *Rahasyatrayasāra*.

14 20 Saṣṭa Parāṅkuṣayati, His Holiness, the 6th pontifical Head of Ahobila Maṭham wrote the *Siddhāntamaṇidīpa*<sup>59a</sup>, *Pañcakāladīpikā*<sup>59b</sup> and the *Prapattiprayoga*<sup>59c</sup>.

14 Śaṭhakopayati (His Holiness) (15th-16th Cent. A.D.) was the seventh pontiff of the Ahobilamaṭha. He adorned the pontifical seat from 1513 A.D. to 1522 A.D. In his *Vāsanti-kāpariṇaya*<sup>60d</sup>, a Sanskrit play, he sets forth certain essential view-points of Śrīvaiṣṇavism. In the introductory part, he praises in four verses the first pontiff of the Ahobilamaṭha, Śrī Ādivaṇ Śaṭhakopayati.

15 Śrīnivāsācārya (Vādhūla) (15th-16th Cent. A.D.) was also known as Mahācārya and Periyappadeśika in Tamil. He refers to his teacher Samarapuṅgava in the second verse of his *Tūlikā*<sup>60</sup> commentary on the *Śrutaprakāśikā*. In the *Gurubhāvaprakāśikā*, Lakṣmaṇācārya, son of

Śuddhasattvācārya, refers to this commentary, the *Tālikā*.

16 Mahācārya (1509-1591 A.D.) was otherwise known as Doṣṭayācārya in Telugu. He also refers himself as Rāmānujaśā. He studied under his father, Śrinivāsācārya (Vādhūla) who was also known as Mahācārya. He was a pupil of Samarapuṅgava (Vādhūla). He was a native of Sholingur (Ghaṭikācala or Colasimhapuram) in North Arcot District. Among his contemporaries Raṅgarāmānuja, Appayadikṣita and Tātācārya (author of the *Pañcamatabhaṇḍana*) are well known. Among his works are the *Ācāryavimśati*<sup>61</sup>, the *Vedāntadeśikavaiḥbhavaprakāśikā*<sup>62</sup>, the *Satadūṣaṇivyaḥkhyā*<sup>63</sup> *commentary*, *Caṇḍamāruta*<sup>64</sup> and *Śrutitātparyanirṇaya*<sup>65</sup>. In the *Pārāśarya-vijaya*<sup>66</sup>, the author brings out the purport of the *Brahmasūtra*, in a long discourse, on the lines of the *Śrībhāṣya*. The *Śrībhāṣyopanyāsa*<sup>66</sup>, an explanatory commentary on the *Śrībhāṣya*, treats in the main some select portions of each chapter. It is also known as the *Adhikaraṇārthasaṅgraha*<sup>67</sup>.

His *Vedāntavijaya*<sup>68</sup> consists of five vijayas as its sections.

1. The *Gurūpaśadanavijaya*<sup>69</sup> criticizes the theories of Advaita on Mīmāṃsā and Vedānta; 2. The *Advaitavidyāvijaya*<sup>70</sup> refutes the *Avidyā* doctrine of the Advaitins; 3. the *Sadvidyāvijaya*<sup>71</sup> deals with elaborately on the nature of 'sat' the primieval source of the universe; 4. The *Brahmavidyāvijaya*<sup>72</sup> is an exposition on the nature of God, having the numerous auspicious qualities and without any blemishes. 5. The *Vijayollāsa*<sup>73</sup>, explains the fundamental tenets of this system on the basis of the scriptural texts and the works of his predecessors.

The *Parikaravijaya*<sup>74</sup> forming the second chapter of the *Vijayollāsa*, is an attempt to prove the supremacy of Viṣṇu. "Viṣṇu's supremacy forms the main purport of the Vedas and Smṛtis" establishes the author. His *Upaniṣanmaṅgalābharaṇa*<sup>75</sup> incorporates the essential purport of various principal *Upaniṣads* according to Śrīvaiṣṇavism.

His *Rahasyatraya mīmāṃsā* (mentioned by Dasgupta in HIP, III, p. 117) is not found to be extant now.

17 Sudarśanaguru (16th-17th Cent. A.D.) pupil of Mahācārya, wrote the *Vedāntavijayamaṅgaladīpikā*<sup>76</sup> which gives a succinct analysis of the *Vedāntavijaya* of his master by offering a criti-

cal estimate of all his treatises.

18 Tātadeśika or Tātācārya wrote the *Pañcamatabhañjana*<sup>77</sup> criticizing the views of Śaivites, on the import of the term 'Nārāyaṇa' and maintaining the supremacy of God Viṣṇu. He was the teacher of Raṅgarāmānuja (16th Century A.D.).

19 Varadācārya (Prob. 16th Cent. A.D.), maintains the authority of the Vaiṣṇava Āgamas in his *Pāñcarātrakāṇṭhakodhāra*<sup>78</sup> and refutes the criticisms raised by other schools, on accepting the Āgamas as valid.

20 Raṅgarāmānujamuni (16th Cent. A.D.) was the pupil of (Pañcamatabhañjana) Tātācārya and (Vātsya) Anantācārya. (Vādhūla) Mahācārya and Appayadīkṣita were his contemporaries. Among his works are the *Śrutaparakāśikāvyaḥyāna-Bhāvaprakāśikā*<sup>79</sup>, *Mūlabhāvaprakāśikā*<sup>80</sup>, the *Nyāyasiddhāñjana-vyākhyā*<sup>81</sup> and the *Śārīrakasāstrārthadīpikā*<sup>82</sup>.

His *Bhagavadviṣaya*<sup>83</sup>, is a Sanskrit commentary on the *Tiruvāymoḷi*, following the principles of Vaḍagalai sect.

His *Rāmānujasiddhāntasāra*<sup>84</sup> precisely points out the essence of Rāmānuja's teachings and also refers to some important ceremonial functions observed by the Śrīvaiṣṇavas.

His *Viṣayavākyadīpikā*<sup>85</sup> is a commentary on some important texts of the *Upaniṣads* which are referred to in the *Brahmasūtra* following the lines of the *Śrībhāṣya* of Rāmānuja.

Commentary Raṅgarāmānuja got the title, *Upaniṣadbhāṣyakāra* for his commentaries on the ten major *Upaniṣads* and six other *Upaniṣads*<sup>87</sup> namely the *Agnirahasya*, the *Atharvasikhā*, the *Kauṣītaki*, the *Māntrika*, the *Śvetāśvatara* and the *Subālopaniṣad*.

21 The *Parapakṣanirākṛti*<sup>88</sup> of Kōḷiyālam Raṅgarāmānuja-svāmin (prob. 18th-19th century) is a criticism on the views of the opponent systems. It contains the purport of the *Anandamayādhikaraṇa* of the *Brahmasūtras*.

91 Śrīnivāsācārya or Śrīnivāsadāsa (17th Cent. A.D.) was the son of Govindācārya of Tirupati. Being an ardent disciple of Mahācārya, he perused all the works of his master in expounding the Viśiṣṭādvaita system and wrote the *Yatindra-matadīpikā*<sup>89</sup> or the *Yatipatimatadīpikā* (also known as the *Śārīrakaparibhāṣā*). Being similar to the *Vedāntāparibhāṣā* of Dharmarāja Adhvarīndra (An Advaitin), it contains an analy-

sis of the important principles and tenets of the Viśiṣṭādvaita system, in ten chapters. The author follows the *Nyāya-siddhānjana* of Vedāntadeśika in presenting the important tenets of this system.

Rāmānuja (Prob. 17th-18th Cent. A.D.) wrote the *Pāñcārātrarakṣāhṛdaya*<sup>90</sup>, a commentary on the *Pāñcārātrarakṣā* of Vedāntadeśika.

Sundararājaśiṣya's small work<sup>91</sup> on the Vaikhānasa Āgama deals with the principles of this Āgama system.

Sundaravīrarāghava (Prob. 17th-18th Cent. A.D.) has explained the principles of the Vaiṣṇava Āgamas in his *Āgamapradīpa*<sup>92</sup> and the *Parāthayajanādhikāranirvāha*<sup>93</sup> (especially on the worship of God Viṣṇu).

Nṛsiṃharāja or Nṛsiṃhadeva<sup>94</sup> (Prob. 17th-18th Cent. A.D.) a well-known commentator of Vedāntadeśika's important works, belonged to Śrīvatsagotra and was the son of Totādriyambā and Nṛsiṃhaguru, son of Devarāja. His maternal grandfather was (Śrībhāṣya) Śrīnivāsācārya and his uncle (mother's brother) was (Kauśika) Vedāntācārya. His teacher was (Ātreya) Appuḷlārya (Appaḷācārya). He has commented on three important works of Vedāntadeśika. His commentaries are the *Nikṣeparakṣāvyākhyā*, the *Śatadāṣaṇḍivākyāprakāśa* and the *Sarvārthasiddhivākyā-Ānandadāyini*, or the *Ānandavallarī*. According to Dr. S.N. Dasgupta, he is also the author of the following works, viz. the *Paratattvadīpikā*, the *Bheda-dhikkāranayakkāra*, the *Maṇisāradhikkāra*, and the *Siddhāntanirṇaya*.

Venkaṭācārya (Gārgya) (Prob. 17th-18th Cent. A.D.) wrote the *Arthapañcakanirūpaṇa* summarising the *Arthapañcaka* of Pillai Lokācārya. He pays respect to the teachers, Parāśara-bhaṭṭa, Kāntopayanṭṛmuni (Varavaramuni) and (Śrīvatsa) Dayasāguru belonging to the family of Rāmānuja's nephew.

The *Arthapañcakanirūpaṇa*<sup>95</sup> in 78 verses deals with the five fundamental principles of Śrīvaiṣṇavism. They are epitomised in the following oft-repeated stanza, viz.,

“Prāpyasya brahmaṇo rūpam, prāptuśca prātyagātmanah/  
Prāptyupāyāḥ, phalaṁ prāpteḥ, tathā prāptivirodhi ca//

They are the nature of God, soul, means of attainment (of the goal), nature of goal or result, and obstacles encountered on

way in reaching the goal). The Tamil Taniyan verse (songs of praise on the poet and his work) of the *Tiruvāymoḷi* beginning with 'Mikka Iṭai nilaiyum, meyyām uyir-nilaiyam<sup>96</sup>a...' by the Ācārya, Parāśarabhaṭṭa dilates upon the five fundamental tenets referring them to be the purport and quintessence of Nammālvār's *Tiruvāymoḷi*.

Rāmānuja (Prob. 17th-18th Cent. A.D.) wrote the *Aṣṭādaśa-rahasyārthavivarāṇa*,<sup>96</sup> a commentary of the eighteen Rahasya works of Pillai Lokācārya.

Dharmācāryā (Prob. 17-18th Cent. A.D.) commented on the *Kūreśavijaya*<sup>97</sup> ascribed to Kūreśa. This commentary refutes the view of Śaivites that God Śiva is superior to God Viṣṇu.

Govindaguru (Prob. 17-18th Cent. A.D.) son of Cintāmaṇi-guru and descendant of Embār (cousin of Rāmānuja), wrote the *Pramāṇasāra*<sup>98</sup> on the religious practices of Śrīvaiṣṇavism, quoting immensely several passages from the works of earlier preceptors.

Nārāyaṇamuni (Prob. 17-18th Cent. A.D.) has translated the *Arthapañcaka* (Maṇipravāla) of Pillai Lokācārya into Tamil.<sup>99</sup> He has also commented on the *Adhyātmacintā* of Varavaramuni. The commentary is called the *Adhyātma-cintāmaṇi*.<sup>100</sup>

Venkaṭācārya (18th Cent. A.D.) elder brother of both Aṇṇayācārya and (Surapuram) Śrīnivāsācārya of Śrīśaila, Bukkapattanam family, was the son of Śrīnivāsātātācārya.

He wrote the *Advaitavidyāvicāra*<sup>101</sup> discussing and controverting the principles of Advaita system. His *Ānandatāratamya-khaṇḍana*<sup>102</sup>, is a refutation of the doctrine of Dvaita system in maintaining the difference even in the realm of enjoying Supreme Bliss by the souls. In his *Brahmasūtrabhāṣyastha-pūrvapakṣaṅgrahakārikā*<sup>103</sup> he summarises the views of the rival schools, stated as the prima facie arguments in the *Śrībhāṣya*. In the *Prapañcamithyātvaṇumānakhaṇḍana*<sup>104</sup> he criticizes the view of Advaitins regarding the falsity of the world. His *Siddhāntaratnāvali*<sup>105</sup> brings to light the essential tenets of this system in four chapters. In his *Siddhānta-vaijayantī*,<sup>106</sup> he maintains the doctrines of this system as authoritative and refutes the criticisms of rival systems on Viśiṣṭādvaita.

Śrīnivāsācārya (Surapuram) was the son of Śrīnivāsātātācārya. He was the younger brother of Aṇṇayācārya of the Bukkapattāṇam family, and pupil of (Kaunḍinya) Śrīnivāsācārya. He was patronised by Bahiri Cinna Venkaṭa, petty chief of Surapuram of Āndhradeśa in the 18th Century A.D. The following eight works are chief among his contributions to Viśiṣṭādvaita.

The *Brahmasūtrabhāṣyavyākhyā-Tattvamārtāṇḍa*<sup>107</sup> is a critical study on Rāmānuja's Śrībhāṣya. It is also known as the *Candrikākhaṇḍana* as it refutes the *Tātparyacandrikā* of the Dvaita teacher Vyāsatīrtha. The *Jijñāsūdarpaṇa* delineates the meaning of 'Jijñāsā' found in the first sūtras of the *Brahmasūtras* and is based on the Śrībhāṣya. The *Natvadarpaṇa*<sup>108</sup> tries to maintain that Nārāyaṇa denotes only Viṣṇu, as the syllable 'Na' makes it impossible to interpret the term to represent other deities. The *Nayadyumunī*,<sup>110</sup> with the *Dipikā*<sup>111</sup> commentary thereon, by the author himself, is a metrical text refuting the views of Haradatta as revealed in his *Śrutisūktimālā*. The *Nayamaṇikalikā*<sup>112</sup> criticizes the Dvaitins' view that 'Praṇava' or 'Oṅkāra' is a part of each sūtra of the *Brahmasūtras*. The *Prātītantradarpaṇa*<sup>113</sup> explains some exclusive principles of Viśiṣṭādvaita. Prātītantrasiddhānta is one of the four Siddhāntas mentioned in the *Nyāyasūtra* (1.1.27). The *Ṣaṣṭhyarīthadarpaṇa*<sup>114</sup>, treats on the import of the genitive case used in the words, 'Brahmajijñāsā' in the first Sūtra of *Brahmasūtras* and 'Bhūtavratā' in the benedictory stanza of the Śrībhāṣya. The *Siddhāntacintāmaṇi*<sup>115</sup> (Adyar D.X. p. 437: Daśaprakaraṇī) attempts to maintain that Brahman is both the material and efficient cause of the world. It refutes Madhva's view in this regard.

A list of his works are given in the introduction to the *Vedāntakārikāvalī* (ALS 75.).

(Parayastu, Vātsya) Vedāntācārya (Prob. 18th Cent. A.D.) son of Kōṇṇetyambā and Ādivarāhācārya, was the grandson of Venkaṭācārya. His paternal uncle was Mahāvedāntācārya. His *Nyāyaratnāvalī*<sup>116</sup> is a refutation of the doctrine 'Ānandatāratamya' (difference in the degree of eternal bliss, enjoyed by the liberated souls) of the Dvaita system. In his *Mahābhāratatātparyarakṣā*,<sup>117</sup> he criticizes the view of Śaivites on

the Mahābhārata. In his attempt to prove the supremacy of God Viṣṇu, he refutes the views of Appayadīkṣita as found in his *Mahābhāratatātparyasaṅgraha*. His *Vedāntakauṣṭubha*<sup>118</sup> insists on the supremacy of God Viṣṇu, and deals with the concept of God, being a criticism against the work of Appayadīkṣita. His *Siddhāntacandrikā*<sup>119</sup> in 4 chapters, maintains as authoritative, the branding of arms with Śaṅkha and Cakra. It is a refutation against the *Taptamudrāvidrāvaṇa* of Bhāskara Dīkṣita, son of Umāmahēśvara.

Śrīnivāsāṅghridāsa (Prob. 18th Cent. A.D.) is the commentator on the *Śrīvacanabhūṣaṇa* of Piḷḷai Lokācārya. It is said that Śrīnivāsāṅghridāsa is the author of the Sanskrit version of the *Śrīvacanabhūṣaṇamīmāṃsā*<sup>120</sup> which was originally a Tamil commentary by Varadārya or Vāradadeśika.

Tātadeśika (18th Cent. A.D.), son of Venkaṭadeśika and grandson of Ghanagiri Śrīraṅgadeśika, was the pupil of Varadaguru, son of Tātadeśika and pupil of Varadavenkaṭaguru (a pupil of Vedāntarāmānuja). His *Nyāsavidyāprakāśa*<sup>121</sup> deals with *śaraṇāgati* (taking refuge) with its five-fold accessories. The terms 'Bharanyāsa' and 'Upāyatvaprarthanā' (requisitioning the Lord Himself as one's sole means) are explained.

Nārāyaṇa (18th Cent. A.D.) of Cintāpaṭṭaṇa family, wrote the *Mūlamantrārthakārikāh*<sup>122</sup> giving a detailed explanation of the Aṣṭākṣara or the Mūlamantra. He was the pupil of Vīrarāghava (Kandāḍai) son of Raghunātha.

Venkaṭakṣṇamācārya was the son of Śrīkṣṇa and pupil of Venkaṭavarada. He has commented on the *Bhāgavatapurāṇa* and the commentary is known as the *Bhāgavatatātparyacandrikā*<sup>123</sup>.

Venkaṭakṣṇamācārya belonged to the Koḍavālūr family, and was the grandson of Venkaṭakṣṇamācārya, the commentator of the *Bhāgavata*. His work, the *Brahmajñāna-nirāsa*<sup>124</sup> refutes the Advaitins' doctrine that the Supreme Being is the substratum of nescience, under the influence of which the world comes into existence. The criticism follows the *Satadūṣaṇi* of Vedāntadeśika.

Śrīnivāśācārya, Śrīśailayogin was a resident of Bhūtapurī or Śrīperumbudūr near Poondamalli. His *Brahmapadaśaktivāda*<sup>125</sup> is a polemical work on the interpretation of



the term 'Brahman'. Brahman has all the auspicious and excellent qualities namely knowledge, power etc., and is free from any blemish. This view is held to be the correct interpretation of the word 'Brahman'. His *Sāraṇīṣkarṣaṭippaṇī*<sup>128</sup> is on the import of a verse in the second chapter of the *Rahasyatrayasāra*, but supports the views of southerners.

Vedāntarāmānujasvāmin or Sākṣāt-svāmin of Śrīmad Āṇḍavan Āśrama or Munitrayasampradāya has written the following works: The *Irupattinālayirappaḍi*<sup>127</sup> (the 24000-paḍi) a commentary on the 6000-paḍi; the 24000-paḍi *Śabdārtha*,<sup>128</sup> a commentary on *Tiruvyāmoli*; the *Pūrva-sārāsvādini*<sup>129</sup> on the first 12 chapters of the *Rahasyatrayasāra* of Vedāntadeśika; the *Brhat-guruparamparāsārāsvādini-vyākhyāna*<sup>130</sup>, *Śrītatva-siddhāṇjana*<sup>131</sup> and the *Nyāsavidyādarpaṇa*<sup>132</sup>.

His pupils<sup>133</sup> were (1) Tirukkuḍantai-deśika or Gopāladeśika and (2) Pādukāsevakasvāmin. He is one of the important earlier preceptors of Śrīraṅgam Śrīmad Āṇḍavan Āśramam. i.e. Munitrayasampradāya,<sup>134</sup> one of the main groups among the followers of Vedāntadeśika.

Śrīraṅgācārya (Śrībhāṣya) was the son and pupil of Raṅganāthadeśika and grandson of Raṅganātha. His father, Raṅganāthadeśika was a pupil of Lakṣmīpatideśika. His work, the *Śrībhāṣyasiddhāntasāra*<sup>135</sup> is a concise treatise, giving the final conclusions of each chapters of the *Śrībhāṣya* of Rāmānuja.

(Śrīśaila) Śrīnivāsaśūri (Prob. 18th Cent. A.D.) son of Tātadeśika belonged to the family of Śrīśailapūrṇa, one of the teachers of Rāmānuja. His work, the *Śrutaprakāśikāsaṅgraha*<sup>136</sup> is an epitome of the work of Sudarśanabhaṭṭa. The author offers his obeisance to the Lord Sudarśana, the presiding deity of the Discus, an important weapon of Lord Viṣṇu, in the second verse of the work.

Śrīnivāsaparakālayati (18th Cent. A.D.) belonged to the lineage of preceptors of Parakālamāṭha, Mysore. His *Vijayin-draparājaya*<sup>137</sup> refuting the views of Vijayīndraśūri, a Dvaitin, gives the views of Dvaita system as prima facie and replies them, in explaining the views of the Viśiṣṭādvaita system. It contains 21 Paricchedas known as Bhaṅgas.

Dr. J. J. C.

His *Dākṣiṇātyamatabhaṅga*<sup>138</sup> refutes the views of Teṅkalai Śrīvaiṣṇavism on certain points, especially on the *Yatiprativandana* (prostration by a Śrīvaiṣṇava ascetic to an equal) and treats the differences on 18 factors between the two schools of Śrīvaiṣṇavism. The *Durūhaśikṣā*<sup>139</sup> criticizes the principles maintained by Maṇavālamūnī, in his *Śrīvacanabhūṣaṇamīmāṃsā*. It is in four parts containing 25 bhaṅgas. The *Nyāsavidyāprakāśavivṛti*<sup>140</sup> is a detailed commentary on the *Nyāsavidyāprakāśa* of Tātācārya.

Rāghavācārya (18th Cent. A.D.) seems to be a native of Kumbakonam as he conveys his oblation to Lord Śārngapāṇi in the first verse of his work, the *Śārirakārthasaṅkṣepa*<sup>141</sup> which epitomises the contents of the *Brahmasūtra* on the lines of the *Śrībhāṣya*. The work is useful as an easy introduction to know the principal doctrines of the Viśiṣṭādvaita.

Vīrarāghavācārya (Bālasarasvatī) was the son of (Śrī) Sāila Rāmānujācārya. His teachers were Śrīnivāsarāmānujamuni and Śaṭhakopācārya. He was a well-versed scholar and got the title Bālasarasvatī. His *Tātparyadīpikā*<sup>142</sup> is a Sanskrit commentary on the *Mumukṣupaddi*, a Maṇipravāla work of Piḷḷai Lokācārya. It is also known as the *Rahasyatraya-vyākhyāvivaraṇaṭīkā*. Herein are three prakaraṇas or chapters, namely the Mūlamantrārtha or Aṣṭākṣara prakaraṇa, the Mantrarātrna or Dvaya Prakaraṇa and the Caramaśloka-prakaraṇa. Raghunāthācārya has refuted the contents of this work, in his *Lakṣmyupāyatvasamarthana*.

Vīrarāghava (Vādhūla) (18th Cent. A.D.) is said to be a native of Tirumālīśai near Madras. He was the son of (Vādhūla) Nṛsimhaguru. His teacher was Varadaguru, son of (Vādhūla) Veṅkaṭācārya. He has commented on the *Uttararāmacarita* and *Mahāvīracarita* of Bhavabhūti. These two commentaries are widely known. His *Ratnasāriṇī*<sup>142a</sup> is a commentary on the well-known *Tattvasāra* of (Vātsya) Varadācārya. It explains the important tenets and principles of Viśiṣṭādvaita. His *Aṇutvasamarthana*<sup>143</sup> attempts to justify the view of the followers of Piḷḷai Lokācārya that Goddess Lakṣmī is atomic in nature like the individual souls.

Pādukāsevakarāmanujayati was the pupil of Śrīnivāsayati of Śrīraṅgam. He belonged to the Munitrayasampradāya among

the followers of Vedāntadeśika and flourished during the 18th-19th Cent. A.D. His work, the *Tatkratunyāyavicāra*<sup>144</sup> deals with the discussion on Tatkratunyāya taught in the passage “Yathākraturasmin loke puruṣo bhavati tathetaḥ pretya bhavati” of the *Chāndogyaopaniṣad* (III. 14.1), with special reference to the verse

“Upāsitaḥ ṣaṭkṛtānāṁ prāptā vāpyabahiṣkriyā/  
sā tatkratunayagrāhyā nāḥ kārāntaravarjanam//

found in the *Rahasyatrayasāra* of Vedāntadeśika (in the Upāyavibhāgādhikāra, ninth chapter). The last line of the *Tatkratunyāyavicāra* reads as follows:

“upāsitaḥ ṣaṭkṛtānāṁ ityādi śrīśūktē na  
śrībhāṣyāvirodha iti sarvam ramanīyam”

So he concludes that the word ‘eva’ found in the Śruti text, ‘tam yathā yathā upāsate tathaiva bhavati’ and in the quotation of the commentary on the *Brahmasūtra* namely, ‘Tatkratunḥ-Yathopāsīnas-tathaivaprāptītyarthah’ conveys and indicates only ‘ayogavyavaccheda’ and not ‘anyayogavyavaccheda’. According to Teṅkalai school, the word ‘eva’ in this context represents ‘anyayogavyavaccheda’.

His other works are: the *Ācāryaniṣṭhāvicāra*<sup>145</sup>, the *Āhnikavyākhyā*<sup>146</sup>, the *Salpatharakṣā*<sup>147</sup> and the *Jayantīnirṇaya*<sup>148</sup>.

Devarāja (18th-19th Cent. A.D.) pupil of Varadarāja wrote the following two works. His *Candrikākhaṇḍana*<sup>149</sup> is an attempt to prove that the Supreme Reality is both the material and the efficient cause of the world. It is a refutation of the *Tātparyacandrikā* of Vyāsātīrtha, a noteworthy preceptor of the Dvaita school. The *Bimbatattvaparakāśikā*<sup>150</sup> is a criticism against the Advaitins’ view that Jīva is only a reflection of Brahman in māyā, the reflecting medium.

Rāghavācārya, pupil of Nṛsiṃhaguru wrote the *Rahasyatrayārthasārasaṅgraha*<sup>151</sup> which summarises the salient principles of the *Rahasyatraya* (namely Mūlamantra, Dvaya and Caramaśloka) a triad of hymns accepted in Śrīvaiṣṇavism, that has been enunciated by various preceptors beginning with Rāmānuja in their works.

Lakṣmaṇācārya (Śuddhasattva) or Rāmanujācārya was patronized by Nañjarāja, son of Vīrarāja and the younger

brother of Senāpati (Dalavāyi) of Kṛṣṇarāja II of Mysore (1734-1766 A.D.). The *Nañjarāja-yaśobhūṣaṇa* (GOS. 47) gives further details about Nañjarāja. His *Atharvaśikhāvilāsa*<sup>152</sup> proves that the *Atharvaśikhopaniṣad* establishes the supremacy of Viṣṇu. The author refutes the contention of Śaivites in the *Gāyatrīrthasatadūṣaṇī*<sup>153</sup>. The Śaivites argue that the Gāyatrīmantra is in praise of Śiva. The author proves that it is in praise of Viṣṇu and is addressed to Him. It has only sixty points. His *Rahasyatrayamīmāṃsabhāṣya*<sup>154</sup> is a Sanskrit commentary on Manavālamāmuni's *Rahasyatrayamīmāṃsā* which itself is a commentary on the *Rahasyatraya*. The *Rahasyatraya* explains the meaning of the three Rahasya-mantras in 289 sutras and is written by Kṛṣṇapāda, popularly known as Piḷlai-Lokācārya. His *Vedāhamitimantrārtha*,<sup>155</sup> discusses the meaning of the Vedic passage "*Vedāhametaṁ puruṣaṁ mahāntam. . . .*" (The *Puruṣasūkta* text of the *R̥gveda*). His *Gurubhāvaprakāśikā*<sup>156</sup>, a commentary on the *Śrutaprakāśikā* deals with certain important points of the essential doctrines of this system.

Śrīnivāsācārya (Prob. 18th Cent. A.D.) son of Śrīraṅgarāja was a follower of Vedāntadeśika and belonged to Āṇḍān Śrīśaila family. In his *Nyāsavidyāvijaya*<sup>157</sup>, he refutes the view (of the other school) and maintain that Prapatti should not be performed under Goddess Lakṣmī.

Veṅkaṭeśa son of Prativāḍibhayaṅkara of Śrīvatsagotra, has written *Śrīrākrapradīpikā* in which he mentions Varayogi, Vedāntācārya and Yatirāja. The *Śrīrākrapradīpikā*<sup>158</sup> contains an explanation of the meanings of various adhikaraṇas of the Brahmasūtras, although it is a stotra work eulogising Lord Bhūvarāha of Śrīmuṣṇam in South Arcot District. His work, the *Bhaktavaibhavadīpikā* gives the details pertaining to the dates of the Śrīvaiṣṇava poet-saints (Ālvārs). Another devotional lyric, the *Bhogirajavimśati*<sup>159</sup> is attributed to Veṅkaṭeśa. The *Śrīvacanabhūṣaṇasāra*<sup>160</sup> of Veṅkaṭeśa gives the purport of the *Śrīvacanabhūṣaṇa* (a Maṇipravāla work) of Piḷlai Lokācārya. The *Bhagavadārādhana-kramakārikā*<sup>161</sup> by Veṅkaṭeśa, is a metrical work on the worship of God at home, with chanting of verses from the works of Ālvārs and other daily rites of Śrīvaiṣṇava as laid down by Maṇavālamāmuni.

Varadācārya (probably 18th Cent. A.D.) wrote a commentary on the *Adhyātmacintā* of Vādikesarimīśra, entitled the *Adhyātmacintāmaṇi*.<sup>162</sup> It elaborately discusses the concept of soul according to Viśiṣṭādvaita and it is based upon the three Rahasyamantras (secret hymns) found in the text-*Adhyātmacintā*.

Anantācārya (probably 17th-18th Cent. A.D.) or Nigamāntācārya or Pitāmhācārya belonged to the Śrīvatsa-gotra. He wrote the *Deśikasiddhāntarahasya*<sup>163</sup> on the select doctrines of Śrīvaiṣṇavas.

Gopāladeśika (18th.Cent A.D), the son of Kṛṣṇārya (Atreya) and pupil of Vedāntarāmānujamuni (Śakṣātsvāmin) and Kastūrirāṅgārya, founded the Munitrayasampradāya. His pupils were, Śrīnivāsamahādeśika, Rāṅganāthamahādeśika and Vedāntarāmānujamahādeśika. His important works are the *Jayantīnirṇaya*,<sup>164</sup> the *Pāñcarātrarakṣāsaṅgraha*<sup>165</sup>, the *Bhagavadārādhana-krama*<sup>166</sup>, and the *Rahasyatrayasāra-vyākhyā* (uttarasārāsvādīnī).<sup>167</sup> His *Nikṣepacintāmaṇi*<sup>168</sup> is a monograph on Prapatti or Nyāsa or Nikṣepa (known also as Śaraṇāgati). In emphasising the great importance of prapatti, he follows the works of Vedāntadeśika.

Prapaṭārtīhrācārya (Prob. 18th-19th Cent. A.D.) of the Gārgyagotra was the pupil of (Kauśika) Varadācārya. His *Rahasyamañjari*<sup>169</sup> sets forth the important principles of Śrīvaiṣṇavism,

Śrīnivāsācārya was the son and pupil of Śrīśailadeśika of of Āṇḍan Śrīśaila family and grandson of Śrīraṅgarāja. He was patronised by Kṛṣṇarāja Uḍaiyār, king of Mysore. His commentary, the *Sahasrakiraṇī*<sup>170</sup> on the *Śatadūṣaṇī* of Vedāntadeśika, deals with the principal criticisms of Viśiṣṭādvaita against Advaita.

Samarapuṅgava was the pupil of (Vādhūla) Mahācārya alias Doḍḍayācārya. In his great treatise, the *Pañcamāmnāya-sāra*<sup>171</sup> he has tried to maintain the supremacy of Lord Nārāyaṇa. The work is an attempt to prove that the *Mahābhārata* establishes the superiority of God Viṣṇu over the other deities. It is well known that the *Mahābhārata* is praised as the fifth *Veda*. This work while being a discussion on the greatness of God on the basis of the *Mahābhārata* criticises Appayadīkṣita's

*Mahābhārata-tātparyasaṅgraha.*

Saumyopayanṭṛsūri was the son of (Śrīvatsa) Varadācārya and pupil of (Kauśika) Govindarāja, a pupil of Śaṭhakopaguru. It is said that this (Kauśika) Govindarāja is identical with the famous commentator on the *Rāmāyaṇa* of Sage Vālmīki.

Saumyopayanṭṛsūri has commented on the *Aṣṭasloki* of Parāśarabhaṭṭa. This *Aṣṭasloki-vyākhyā*<sup>172</sup> contains three chapters on Aṣṭākṣara, Dvaya and Caramaśloka.

### NOTES

1. FISC, I, i.p. 444.
- 1a. Potter pp. 221-222; Adyar D.X. 137, Extr. p. 223; MT, 608 (c.) 1603 (a)
2. Adyar D.X. 137, Extr. p. 223; NCC I, p. 427a.
- 2a. Adyar D.X. 170, Extr. p. 236; MT, 1364 (c), 1828 (c)
3. Adyar D.X. 228, Extr. p. 268, Ptd. *Ben. Skt. Ser.* 27, 1905.
4. Adyar D.X. 455, Extr. p. 387, MD. 4992, MT, 608(a).
5. Adyar D.X. 459, Extr. pp. 390-1, Ptd. in *Grantha, Sundapalayam*, 1909.
6. Adyar D.X. 416, Extr. pp. 362-3.
7. Ibid, 431-3, Extr. pp. 371-72, Ptd. (Telugu) Bangalore, 1886.
8. UVG. 1971, pp. 234-494.
9. Ptd. Ahoilamaṭham, Śrīraṅgam, 1940.
10. Adyar D.X., 352-53, Extr. pp. 327-8.
- 10a. Adyar D.X. 505-6, Extr. p. 409.
11. HCSL, p. 1064 (index).
12. Ibid.
13. Ibid.
14. Ibid.
15. HCSL, p. 209.
16. Ibid.
17. *Stotras of Śrī Vedāntadeśika*, [Śrī Vedāntadeśika Sampradāya Sabhā, 3rd revised Edn. Bombay, 1973, pp. 219-20.]
18. Ibid, p. 222.
19. Ch, SSS, V, p. 139.
20. Sri Sannidhi Guruparamparai, p. 17.
21. Ch. SSS, V, p. 139.
22. Adyar D.X. 132, Extr. p. 219-20.
23. Ibid, 151-52, Extr. pp. 228-29.
24. FISC, I, i.p. 444.
- 24A. HCSL, pp. 281-2.
25. HCSL, p. 243.
26. Ibid, p. 243, Footnote No. 4.
27. NCC, V, p. 270a.
28. Mūvāyirappaḍi, Lifco, Madras, (3000-Paḍi), pp. 234.

29. Ibid.
30. Sri Sannidhi Guruparamparai, pp. 49-51.
31. IO. 6020D (India Office Library); Potter p. 298.
32. MT. 606, 3147.
33. MD, 4878; Adyar DX, 148, Extr. pp. 227-28. Potter p. 298.
34. NCC II, pp. 158-59; X. pp. 74-75.
35. Adyar, D.X. 148; Extr. pp. 227-28.
36. Adyar DX. 213, Extr. p. 261; SND. HIP. III. p. 116; Potter p. 298.
37. Adyar D.X. 421, Extr. pp. 364-5; MD, 5339. (Potter p. 298).
38. Adyar D.X. Intro, p. XV; HCSL, p. 281.
39. Potter pp. 244-418; Ptd. Ānandāśrama Skt Ser, 62, 1910.
40. Potter p. 418. Ptd. SMS 24, 1905.
41. Potter p. 418. Ptd. with the C. Bālabodhinī by S.T. Pathak; Poona 1921.
- 41A. FISC, I, i. p. 447; UVG, 1969, [41-B] NCC, VI, p. 316.
42. Adyar D.X. 480-1; Extr. pp. 399-401; NCC, VI, pp. 389-90. Potter p. 238, MD, 5004.
43. NCC, III, p. 2.
44. SND, HIP, III, p. 115, Potter p. 238.
45. NCC, VII, p. 297.
46. NCC, VIII, p. 107b.
47. Ibid, VI, pp. 389-90.
48. Ibid.
49. NCC, VI, pp. 389-90.
50. NCC, VI, pp. 389-90.
51. Ibid.
52. Ibid.
53. MT, 5111.
54. NCC, VI, pp. 389-90.
55. Ibid.
56. Adyar D.X. 119, Extr. pp. 213-14.
57. Ibid.
58. Ibid.
- 59a, 59b, 59c. See page xiii Intro, in Sanskrit, Viśiṣṭādvaitakośa, (Trivellore, 1951).
- 59d. "History of Ahobliam Mutt" Sri S.N. Venkatesa Ayyar, Coimbatore, 1946, pp. 45-6; Adyar D. IV, 2881, Extr. p. 347.
60. Adyar D.X. 60, Extr. p. 194; MT, 16.
61. NCC, II, p. 37b.
62. Śrī Sannidhiguruparamparā, Appendix pp. 12-26.
63. Ch. SSS, pp. 84, 140
64. Ibid, p. 140.
65. Adyar D. X. 342, Extr. p. 322. Chapter I, ed. by P.B. Anantacarya SMS 43. 1912.
66. Adyar DX, 50, Extr. p. 191.
- 67 Ptd. Bulletin of the Govt. Oriental Mss. Library, Madras, 1949, pp. 7-22 and pp. 1-20.
68. Potter, p. 280, IOL, 6016.

69. Adyar D.X. 119, Extr. pp. 253-4.
70. Ibid, 88, Extr. pp. 207-8; MD 4850.
71. Ibid, 549, Extr. pp. 431-2.
72. Ibid, 346, Extr. pp. 346-7, MD, 4940.
73. Ibid, 458, Extr. pp. 389-90.
74. MD, 4927.
75. FISC, I, i. p. 456.
76. Adyar D.X. 492-96, Extr. pp. 405-7.
77. Ibid, 330, Extr. pp. 315-6.
78. MD, 5179.
79. Adyar D.X. 59, Extr. pp. 193-4.
80. Potter pp. 243-45
81. Adyar D. X. 318, Extr. p. 309.
82. Adyar D. X. 59, Extr. p. 193; Potter p. 244 (no. 3660).
83. Adyar D.X. 339, Extr. pp. 354-5.
84. Adyar D.X. 445, Extr. 380-81.
85. Ibid, 467-74; Extr. pp. 395-6.
86. Potter, pp. 243-45.
87. Ibid.
88. Printed, Madras, 1932; Potter, p. 244.
89. Adyar D.X, 411, Extr. pp. 361-2.
90. MD, 5283.
91. FISC, I, i. p. 451.
92. Ibid.
93. Ibid.
94. Potter, pp. 422-3.
95. Ibid, p. 409. 95a. Parāśara's Tamil verse, see M. Arunachalam  
H.T.L. (14th century), pp. 284-85, Māyūram, 1969.
96. MD, 5199.
97. Adyar D.X, 190-93, Extr. pp. 247-8.
98. Ibid, 373, Extr. pp. 337-8.
99. Potter, p. 298.
100. Ibid.
101. Ibid, p. 345.
102. Ibid.
103. Ibid.
104. Ibid.
105. Ibid.
106. Ibid.
107. Ibid, pp. 352-3.
108. Ibid.
109. Ibid.
110. Ibid.
111. Ibid.
112. Potter, pp. 352-3.
113. Ibid.
114. Ibid.



115. Ibid, Ptd. SMS, 13, 1902.
116. Adyar D.X, 310-12.
117. Ibid, 402, Extr. pp. 401-3.
118. Ibid, 484-9, Extr. pp. 401-3.
119. Ibid, 556, Extr. pp. 435-6.
120. Potter, p. 437.
121. MD, 15467.
122. Adyar, D.X, 405, Extr. p. 359; MT, 160 (n).
123. Adyar D.X, 396, Extr. pp. 351-2.
124. Ibid.
125. Ibid, 381, Extr, pp, 342-3,
126. Ibid, 555, Extr, pp. 434-5.
127. Ibid, 381, Extr. p. 311; Śrīmad Āṇḍavan Āśrama Varalāṅṅu, pp. 15-16 (Madras, 1967).
128. Ibid.
129. Ibid.
130. Ibid.
131. Ibid.
132. Ibid.
133. Ibid.
134. Ibid.
135. Adyar D.X, 47, Extr. 190.
136. Adyar D.X. 58, Extr. pp. 192-3; MT, 1600.
137. Adyar D.X, 456-7, Extr, pp. 388-9.
138. Ibid, 271, Extr. pp. 285-6.
139. Ibid, 277, Extr. pp. 290-2.
140. MD, 15467.
141. Potter, p. 341.
142. Ibid. 403.
- 142a. Adyar D.X, 262, Extr. 280.
143. Adyar D.X, 80, Extr. pp. 201-2.
144. Ibid, 220, Extr, p. 265.
145. Śrīmad Āṇḍavan Āśrama Varalāṅṅu (Tamil) Madras, 1967, pp. 29-30.
146. Ibid.
147. Ibid.
148. Ibid.
149. Adyar D.X, 561, Extr. pp, 437-8.
150. MD, 4936.
151. Adyar D.X, 434, Extr. pp. 372-3.
152. Ibid, 82-3, Extr. pp. 203-4.
153. Ibid, 196-8, Extr. pp. 251-2.
154. Ibid, 422-3, Extr. pp. 365-7.
155. Ibid, pp. 504, Extr. 408-9.
156. Ibid, 63, Extr. p. 195.
157. Adyar D.X, 329, Extr. pp. 313-4.

- 158. MT, 1453.
- 159. HCSL, p. 277.
- 160. Potter, p. 444.
- 161. MT, 1453.
- 162. Adyar D.X, 127, Extr. pp. 216-17.
- 163. NCC, I, pp. 185b-186a.
- 164. Adyar DX, 301, Extr. pp. 302-3, vide also fn 145 above (same ref.)
- 165. Ibid,
- 166. Ibid,
- 167. Ibid.
- 168. Ibid.
- 169. Adyar DX, 435, Extr. pp. 373-74.
- 170. Ibid, 516, Extr. pp. 413-5.
- 171. Ibid, 331, Extr. pp. 316-18, No. 15355.
- 172. Adyar DX, 145-7, Extr. pp. 225-7.

## MODERN WRITERS

MODERN writers of the 19th and 20th Centuries A.D. who have written Sanskrit works on Viśiṣṭādvaita are dealt with briefly in this chapter. Importance is given to their works rather than to the details about their lives, especially in the case of the scholars of the present century. If all available information about the life of the modern writers are to be given in the book then it will be too voluminous and unwieldy. However, important works have not been omitted. Among the modern writers, interest seems to be in writing summaries and tracts and indulging in criticisms of rival views. The valuable contribution of modern scholars to the exposition and dissemination of the teachings of the Viśiṣṭādvaita school, such as the '*Philosophy of Viśiṣṭādvaita*' by Prof. P.N. Srinivasachari and the studies on the *Vedārthasaṅgraha* by Dr. J.A.B Van Buitenen and others and the '*Contribution of Yāmuna to Viśiṣṭādvaita*' by Dr. M. Narasimhachary, have not been included since they are not written in Sanskrit. Writers of Tamil works have been mentioned only if they have also written or edited works in Sanskrit.

Śrīnivāsaśudhī (19th Cent. A.D.) popularly known as Śrīnivāsaśācārya, wrote the *Brahmājñānanirāsa*,<sup>1</sup> a treatise criticising the view of the Advaitins that Brahman is the *āśraya* (substratum) of *ajñāna* (nescience) by the association of which

the world comes into existence. From the first verse and the colophon of this work, it is known that the author took part in a debate on this topic, refuting the view of Tryambakabhaṭṭa or Tryambakanaiyāyika. It is said that the discussion took place in the court of king Kṛṣṇarāja Vḍaiyār of Mysore.

Mudumbi-Narasimhācārya<sup>1a</sup>, (1842-1928 A.D.), author of more than a hundred works, wrote commentaries on *Siddhitraya*, *Brahmasūtra* and *Daśopaniṣad*.

Kṛṣṇa-Tātācārya of Tiruppuṭkālī (born 1883 A.D.) pupil of Śrīnivasāyati is the author of several works pertaining to the various system of Indian Philosophy. Among his (Vedānta) works<sup>2</sup>, special mention may be made of the *Nyāya-pariśuddhivyākhyā*<sup>2a</sup>, and the *Nyāyasiddhāñjanavyākhyā*<sup>3</sup>. His *Durarthadūrikaraṇa*<sup>4</sup> seeks to refute certain principles of the Tenkalai Śrīvaiṣṇavism. His *Brahmapadaśaktivāda*<sup>5</sup>, gives the import of the term 'Brahman' and maintains that it is 'Yogarūḍha'. His *Paramukhacapeṭikā*<sup>6</sup> criticizes the view of Śaivites on the import of the word 'Nārāyaṇa' and maintains that it can only refer to God Viṣṇu. His *Pratyaktvādisvayam-prakāśatavāda*<sup>7</sup> is a tract on the self-manifestation of the inward consciousness of souls. Among his other works are the *Turkaśaṅgrahacandrikāvyākhyā*<sup>8</sup>, *Bhāṭṭasāra*<sup>9</sup> and the *Vāda-kaipaka*<sup>10</sup>.

Śrīnivasācārya (Kauśika) (19th Cent. A.D.), son of Tātācārya, in his *Tattvadīpikā*<sup>11</sup> tries to prove the supremacy of God Viṣṇu, while refuting the 'Śaivite' contention on the import of the word 'Nārāyaṇa'.

Anantarāma (19th Cent. A.D.) wrote a commentary on the *Vedāntasāra* of Rāmānuja. It is known as the *Vedāntasāra-padyamālā*<sup>12</sup>.

Aniruddha (19th Cent. A.D.) in his *Tattvamañjarī*<sup>13</sup>, briefly gives the essential tenets of this system.

Aiyañācārya has dealt with the principles of Rāmānuja's philosophy in the third chapter of his *Trimataikyaparakāśikā*<sup>14</sup>.

Narahari's *Viśiṣṭādvaitavijayavāda*<sup>15</sup> deals with the important doctrines of this system.

Raghunātha Varman, in his *Laukikanyāyasaṅgraha*<sup>16</sup>, gives the main tenets of Viśiṣṭādvaita.

Raghūttama's *Śrīvacanabhūṣaṇavyākhyā*<sup>17</sup> is a commentary

on the *Śrīvacanabhūṣaṇa* of Pillai Lokācārya.

(Pandit) Rāmamiśra Śāstrin's commentaries<sup>18</sup> on the *Śrībhāṣya* and *Śrutaprakāśikā* are well-known.

Vaikuṇṭhanātha wrote the *Prapannadharmasāra*<sup>19</sup> dealing with the observances enjoined in the scriptural texts, to be followed by the Śrīvaiṣṇava devotees after their performance of the 'bharanyāsa' (self-surrender) to God.

Ācci Raṅgācārya's *Prapannavijaya*<sup>20</sup>, Rāmānujamuni's *Prapannaviṣaya*<sup>21</sup> and Rāmānujayogin's *Prapannasatkarmacandrikā*<sup>22</sup> are works on the conduct of Śrīvaiṣṇavas.

Śrīraṅgācārya (Śrībhāṣya) son and pupil of Raṅganāthadeśika (pupil of Lakṣmīpatideśika) and grandson of Raṅganātha, has summarised the contents of the *Śrībhāṣya* in his *Śrībhāṣya-siddhāntasāra*<sup>23</sup>.

(Nāvalpākkam) Tātācāryasvāmin, (1877-1963 A.D.) son of Venkaṭācārya and Lakṣmī wrote the *Adhikaraṇasārāvalīvyākhyāparamarśa*,<sup>24</sup> *Ānandavallīvyākhyā*<sup>25</sup>, *Kaṭhacaturthavallīvyākhyā*<sup>26</sup>, *Sadvidyāvyākhyā*<sup>27</sup> and eight other important works.<sup>28</sup>

Śrīnivāsapāṭṭarācārya (19th-20th Cent. A.D.) wrote the *Rāmānujasiddhāntasaṅgraha*<sup>29</sup>, a compendium on the principal doctrines of this system. He was the son of Pāṭṭarācārya and grandson of Kumāratātācārya of Kumbhakoṇam. The two verses at the end of his work give a synoptic account of the principles of this system.

“Viṣṇuḥ sarvāntarātmā vimalaguṇanidhirviśvaśabdaikavācyo,  
Bhaktiā labhyaḥ prapattiā punaratisulabho bhuktimukti-  
pradopi/  
Jīvaḥ sarvo'svatantraḥ prakṛtirapi tathā kīrṅkarāḥ śaṅkarādyāḥ,  
Itthaṁ trayyantasiddhaṁ matamidamanaghaṁ tādyatāṁ jaitra-  
bherī//”

“Viśvam satyam-abādhitāṁ ca paravad-vikhyātamevaṁ śrutau,  
Kiñcāitatsvayamasvatantramaparaḥ kaścit svatantraḥ pumān/  
Tatsṛṣṭvā tadanupraviśya jagataḥ saṁyakprakārakramair-  
Āvirbhāvāmavāpya yaḥ svayam-aho Lakṣmyā saha krīḍati//”

In the beginning, the author mentions Sage Vyāsa, Bhagavān Bodhāyana, and Śrī Bhagavad Rāmānuja as the important propounders of the system. He salutes eleven preceptors (Ācāryas) in the 2nd verse, viz.

Hari-śrī-sainyaḥ āt-kāribhū-nāthā-bjadṛṣo bhaje/  
Rāma-yāmuna-purṇarya-lakṣmaṇa-mnāyaśekharaṇ//

The conclusion of the work reads as “Evaṃ śārīrakaśāstre pratipāditam sakalāśrutihiṣapurāṇādi-gocaram nikhila-cidaciccharīram heyapratyanīka-kalyāṇa-guṇaikatānaṃ param brahma Nārāyaṇa iti siddham”, with the following verse (on tattva, hita and puruṣārtha) added to it.

Nikhila-cid-acin-mūrtiḥ sarvāntaro'khila-kāraṇaṃ  
Guṇagaṇanidhiḥ śrīmān heyojjhitāḥ śrutigocaraḥ/  
Anitaraparā bhaktir-nyāso' thavātra param hitam  
Vitamsi pade tasya prāptiḥ phalaṃ ca param matam//

Anantācārya (Śeṣārya) also known as Anandālvān wrote the *Nyāyabhāskara*<sup>29a</sup> an epistemological work of this system. His *Vedānta-Vādāvali*<sup>30</sup> comprises several *vādas* as given below:

The *Ikṣatyadhikaraṇavicāra*<sup>30a</sup> discusses the import of *Ikṣatarnāśabdam*, the fifth sūtra of the *Brahmasūtra*. The *Jñānyāthārthyavāda*<sup>31</sup> is on the self-validity of knowledge. The *Tatkratunyāyavicāra*<sup>32</sup> discusses the Tatkratunyāya taught in the text of the *Chāndogyopaniṣad* viz. “Yathākṛaturasmin.....” (III. xiv. 1.). The *Pratiññāvādārtha*<sup>32</sup> is a discussion on the meaning of the text “Yenāśrutam śrutam bhavati.....” (VI. 1) of the *Chāndogyopaniṣad*. The *Prapañcamithyātvanūmānakhaṇḍana*<sup>34</sup> is a refutation of the inferential argument of Advaitins who contend the falsity of the world. The *Brahmapadaśaktivāda*<sup>35</sup> is a discussion on the import of the word ‘Brahman’.

The *Brahmalakṣmanirūpaṇa*<sup>36</sup> gives the definition of the term ‘Brahman’, according to the *Brahmasūtra* and as maintained in the works of the system of Rāmānuja. The *Mokṣakāraṇatāvāda*<sup>37</sup> tries to prove that *Bhaktiyoga* is the direct means of obtaining ‘mokṣa’. The *Viśayatāvāda*<sup>38</sup> is an attempt to prove that Brahman is an object of knowledge. The *Śārīravāda*<sup>39</sup> is a treatise of Anantācārya, who maintains that matter and souls constitute the body of the Supreme Brahman. A definition of the term ‘śārīra’ according to Rāmānuja is also furnished by the author in this tract.

The *Śāstraikyavāda*<sup>40</sup> states that the Pūrvamīmāṃsā of Jaimini and Uttaramīmāṃsā of Bādarāyaṇa constitute one single Śāstra. It is one of the fundamental views of Viśiṣṭādvaita. In trying to prove the same, Anantācārya has stated

that the former deals with the 'Karmans' and the latter with the 'Upāsanas' both constituting the worship of God. The author refutes the view of Advaitins in this regard.

In the *Samāsavāda*<sup>41</sup> the author explains the meaning of the word *Brahmajijñāsā* according to the *Śrutaprakāśikā* of Sudarśanabhāṭṭa.

The *Sāmānādhikaraṇyavāda*<sup>42</sup> of Anantācārya is a discussion of the nature and importance of 'sāmānādhikaraṇya', a grammatical term which is resorted to in the interpretation of certain passages of scriptures, such as "Tat tvam asi" and the like by the authors of the Viśiṣṭādvaita works, beginning with Rāmānuja. [For a detailed list of works of Anantācārya (śeṣārya), see K.H. Potter, *EIP*, I. pp. 365-67].

(Puttaṅkottam) Śrīnivāsācārya (born 1879 A.D.) son of Lakṣmīnarasiṃhācārya, flourished during the 19th-20th Cent. A.D. He wrote several works. Chief among them are: the *Ārāadhanakrama*<sup>43</sup>, the *Jitāntestotravyākhyā*<sup>44</sup>, the *Nyāsa-nirṇaya*<sup>45</sup>, the *Parikaravijayavyākhyā*<sup>46</sup>, the *Praṇamaprakāśa*<sup>47</sup> and the *Pramānanaiṣkarṣa*<sup>48</sup>.

Raghunāthācārya (19th Cent. A.D.) was the son and pupil of (Vātsya) Varadācārya, who was the sister's son of Gopāla-deśika of Kumbhakoṇam. His *Lakṣmyupāyatvasamarthana*<sup>49</sup> is a criticism against the *Mumukṣupādīvyākhyā Tātparya-dīpikā*<sup>40a</sup> of (Bālasarasvatī) Virarāghavācārya. Raghunātha attempts to maintain that the grace of Goddess Lakṣmī is the most important means to get mokṣa. He quotes several works and authors in this tract.

Śrīnivāsācārya, son of (Śrīśaila) Raṅganāthātātācārya, wrote the *Vedāntadeśikavijaya*<sup>50</sup> wherein it is explained that the views of the followers of Vedāntadeśika, are quite in consonance with the principles and works of the system of Rāmānuja. He has refuted the tenets and views of the southern (Teṅkalai) school of Śrīvaisṇavism.

Śrīnivāsācārya (Śrīśaila) wrote the *Vedāntanyāyamālikā*<sup>61</sup> giving a short analysis of the main sections of the *Brahmasūtra* following the *Śrībhāṣya*.

Śrīnivāsa (Taṭṭai Vādhūla) has translated the *Śrībhāṣya* and *Śrutaprakāśikā* into Tamil.<sup>52</sup>

Śeṣācārya (Kandāḍai) has translated the *Śrībhāṣya* into Telugu.<sup>53</sup>

Rāmānujadāsa, V.K. (19th-20th Cent. A.D.) wrote a Tamil translation<sup>64</sup> of the *Gītā* with a gloss on the *Gītābhāṣya* of Rāmānuja. The work also contains a detailed Tamil introduction and chapter-wise contents. His *Rahasyatrayasārāpramāṇattirattu*<sup>65</sup> (in Tamil) is very much scholarly among his publications. He has translated the *Śrībhāṣya* into English.<sup>66a</sup>

Śrīraṅgācārya, T.A.P. (19th Cent. A.D.) wrote the *Karyādhikaraṇavāda*<sup>66</sup> refuting some points of criticisms raised by the opponents on the Viśiṣṭādvaita system.

Appaṇḍācārya (Kandāḍai) (19th Cent. A.D.) is the author of the *Tattvanirṇaya*<sup>67</sup>, the *Tattvaniṣkarṣa*,<sup>68</sup> the *Tattvāmṛta*<sup>69</sup> the *Rahasyatrayasārārtha*<sup>60</sup>, the *Viśiṣṭādvaitanirṇaya*<sup>61</sup>, the *Sajjanāmṛta*<sup>62</sup> and the *Siddhāntasāra*<sup>63</sup>.

Varadācārya (20th Cent. A.D.) wrote the *Kārikādarpaṇa*<sup>64</sup> a commentary on the *Rahasyatrayasāra* of Vedāntadeśika.

Prativāḍibhayaṅkaram Anantācārya of Kāñci commented upon the *Puruṣasūkta* and *Śrīsūkta*<sup>64a</sup>. He has authored many other works.

Anantācārya (born 1874 A.D.) a recent editor and author of many works, belonged to the family of Prativāḍibhayaṅkaram Aṇṇan. Chief among his works are, the *Ācāryacaryāmṛta*<sup>66</sup> or the *Vāḍibhikaravaibhava*, the *Dattakavivādanirṇayadhvaṁsa*<sup>68</sup>, the *Paratattvanirṇaya*<sup>67</sup>, the *Puruṣasūktabhāṣya*<sup>68</sup>, the *Bāḍavānala*,<sup>69</sup> the *Vādhūlapravaracintāmaṇi*<sup>70</sup> and the *Vālmīkibhāvadīpa*<sup>71</sup> (on the spritual contents of the Rāmāyaṇa).

Parāṅkuśācārya (19th-20th Cent. A.D.) wrote the *Āgama-prāmāṇyaṭippaṇi*<sup>72</sup>, a commentary on the *Āgamaprāmāṇya* of Yāmūnācārya, justifying the authority of Vaiṣṇava āgamas.

Tātācārya, D.T. (20th Cent. A.D.) has contributed many works in the field of Sanskrit literature. His *Viśiṣṭādvaita-siddhi*<sup>73</sup> defends the views of this system while answering the criticisms raised by opponents against the doctrines of Viśiṣṭādvaita. His *Viśiṣṭādvaitakośa* is a famous work.

Raṅganātha, wrote a commentary on the *Brahmasūtras*, namely the *Vidvajjanamanohara*.<sup>74</sup>

Rāmānuja (Ozhappākkam) (Ushappākkam) (20th Cent. A.D.) has written the *Vidvanmanohara*<sup>75</sup> incorporating several important doctrines of this system.

Śrīkṛṣṇa Brahmatantra Svatantra Mahādeśika (Parakāla-



svāmin) [fl. c. 1914 A.D.] wrote the commentary *Vyākhyāṭṭa*<sup>75a</sup> on the *Rahasyatrayasāra* of Vedāntadeśika.

Nilameghaśāstrin (20th Cent. A.D.) has written an important work on the *Vedāntasūtras*, namely, the *Vedānta-navamālikā*<sup>76</sup> (in the light of the philosophy of Viśiṣṭādvaita).

Parakāla-saṁyamīndra-mahādeśika (19th Cent. A.D.) wrote the *Prakāśikāsaṅgraha*<sup>77</sup> or the *Sāraprakāśikāsaṅgraha* which summarises the teachings of the *Sāraprakāśikā* (a commentary on the *Rahasyatrayasāra*) of Śrīnivāsācārya (Bhāradvāja).

Veṅkaṭeśvarasūri wrote the *Adhikārasaṅgraha-ślokaṣyākhya*<sup>78</sup> a commentary on the important Sanskrit stanzas (64 verses) extracted from the *Rahasyatrayasāra* of Vedāntadeśika.

Varavaraguru (19th Cent. A.D.) wrote the *Aṣṭādaśabheda-vicāra*<sup>79</sup> discussing the eighteen doctrinal differences maintained by the two schools of Śrīvaiṣṇavism. There is a Tamil exposition of this work by Koyil Kandāḍai Aṇṇan Tīruveṅkaṭācārya. The verse<sup>79a</sup> “Bhedaḥ svāmikṛpā. . .” gives in a nutshell all the eighteen points. This verse is said to be a composition of some previous writer who flourished after Manavālamahāmuni (14th-15th Cent. A.D.).

Raṅgācārya (Govardhanam) (19th Cent. A.D.) has translated the *Tattvatraya*<sup>80</sup>, a Maṇipravāḷa work of Pillai Lokācārya, into Sanskrit. He has also rendered the *Tiruvāymoli* of Śaṭhakopa with its commentary, the *Bhagavadviṣaya*<sup>81</sup> into Sanskrit and the translation follows the view-points of Pillai-lokācārya.

Śrīnivāsārāghavadāsa or Śaṭhakopa-Rāmānujayati (19th Cent. A.D.) is the author of a well-known commentary, the *Adhikaraṇakalpataru* or *Padayojana*<sup>82</sup> on the *Adhikaraṇasārāvali* of Vedāntadeśika. Also known as Attippaṭṭu Aḷahiyasingar, he was the 34th Head of the Ahobilamaṭha.

Śrīnivāsāsūri who flourished during the 19th-20th Cent. A.D. has commented on the *Rahasyatrayasāra*. The commentary is known as the *Prakāśikā*.<sup>83</sup>

Kuppan Ayyangar, T.E.S., has commented on the following works of Anantācārya (Śeṣārya), namely the *Brahmalakṣmanirūpaṇa*<sup>84</sup> the *Śarīravāda*<sup>85</sup>, and the *Śāstrārambhasamarthana*<sup>86</sup>.

Deśikācārya (Kapisthālam), born in 1855 A.D. has written about thirteen important works pertaining to the Viśiṣṭādvaita philosophy. Among them, are the *Vyāsusiddhāntamārtāṇḍa*<sup>87</sup> the

*Śārīrakādhikaraṇaratnamālā*<sup>88</sup> and the *Siddhāntatrayasaṅgraha*<sup>89</sup> (3 Sanskrit verses with Tamil commentary).

Vedāntarāmānuja (19th Cent. A.D.) wrote the *Divyasūri-prabhāvadīpikā*<sup>90</sup> an important treatise on the greatness of the Śrīvaiṣṇava poet-saints-Ālvārs or Divyasūris. He wrote also a detailed Tamil gloss<sup>91</sup> on the *Pādukāśahasra* of Vedāntadeśika.

Śrīdharācārya (fl. c. 1918 A.D.) wrote a commentary on the *Adhikaraṇasaṅgraha*<sup>91a</sup>.

Śrīnivāsācārya (19th Cent. A.D.) of Vādhūlagotra wrote the *Durupadeśadhikkāra*<sup>92</sup> which tries to maintain that all the devotees of God Viṣṇu without any distinction, may learn and recite the Mūlamantra and Praṇava (Ōṅkāra). Giving six *prima facie* arguments he answer each of them.

Gopālācārya (19th-20th Cent. A.D.) or Vīrarāghava Śaṭhakopayati<sup>93</sup> was the son of Vīrarāghavācārya (Kauśika) and was a native of Piḷḷaippākkam, near Śrīperumbudūr. His preceptors were Śaṭhakopayati and Śaṭhakoparāmānujayati (33rd and 34th pontiffs respectively) of Ahobilamaṭha. He later became the 37th pontiff of Ahobilamaṭha and was known as (Śrī) Vīrarāghavaśaṭhakopayati. He was the Head of Ahobila-maṭha in the year 1899 A.D. He had the title Saptatantra Vācaspati (master of seven Tantras). His important Vedānta works are: the *Tatkratunyāyasārā*, the *Tārārthasāra* (with commentary *Prabhā*), the *Nyāyasiddhāñjanagandha* the *Śrutigītā-vyākhyā* and the *Sthemaśabdavicāra*.

(Lakṣmīpuram) Śrīnivāsaśāstrya<sup>94</sup> (19th-20th Cent. A.D.) wrote the *Darśanodaya* and the *Śrīmadameyarahasyaśloka-vārttika*. In his *Kāryakāraṇabhāvamīmāṃsā*, he has discussed the nature of cause and effect and their position in the doctrines Nyāya, Mīmāṃsā and Vedānta system. His *Gītāprabandha-mīmāṃsā* is a popular study on the *Gītā*.

Aṇṇayācārya (19th Cent.), son of (Kaunḍinya) Veṅkaṭācārya, wrote the *Brahmasūtrapasūtrasaṅgraha*<sup>95</sup> on the contents of the *Brahmasūtra* according to Viśiṣṭādvaita.

Sudarśanācārya (Punjabi) epitomized the *Śrībhāṣya* and wrote the *Viśiṣṭādvaitakāraṇamālā*<sup>96</sup> (a commentary on his epitomized version of the *Śrībhāṣya*) dealing with the essential tenets of the school.

Vedāntadeśikayatiṇḍramahādeśika (His Holiness the pre-

sent 44th pontifical Head of Sri Ahobilamaṭha) (born 1895 A.D.) has written a succinct metrical commentary on the *Brahmasūtrās*, following the pattern of the *Śrībhāṣya* of Rāmānuja in the main. This commentary is known as the *Brahmasūtrārthapadyamālikā*<sup>97</sup>. His other works are the *Śārīrakādhikaraṇakramabodhini*<sup>98</sup>, the *Adhikaraṇasaṅkhyāviṣaya-bodhini*<sup>99</sup>, the *Viśiṣṭādvaitatattvasaṅgraha*<sup>100</sup> (in 30 verses), the *Pañcāmṛtastotra*, the *Dvādāśanāmastotra*, the *Lakṣmīṅśimhakarāvalambastotra*<sup>99</sup>, the *Ācāryamaṅgalāśāsanastotra*<sup>100</sup> and the *Lakṣmīṅśimhaprapatti*.<sup>101</sup>

Abhinava Raṅganātha Parakālayati (His Holiness the 33rd Pontiff of Parakālamaṭha, Mysore), (1884 A.D.—1966 A.D.) wrote the *Gūḍhārthasaṅgraha*<sup>102</sup>, an elaborate commentary on the *Śrībhāṣya*. His other works are the *Upaniṣatsāra*,<sup>103</sup> the *Bhāvaprakāśa*<sup>104</sup> and the *Vādārthasañjīvana*.<sup>105</sup>

Virārāghavācāryasvāmin (Uttamūr) (Abhinava-deśika) is the author of several works. His *Bhāṣyārthadarpaṇa*<sup>106</sup> is a well known commentary on the *Śrībhāṣya* of Rāmānuja. His *Paramārthabhūṣaṇa*<sup>107</sup> is a great polemical work. He has also edited many works of Śrī Rāmānuja, Śrī Vedāntadeśika and commented on several *Upaniṣads*<sup>108</sup> and the *Divyaprabandha*<sup>109</sup> in Tamil. Many important works<sup>110</sup> of Vedāntadeśika have been translated into Tamil by him. His commentary on the *Tarkasaṅgraha* of Annambhaṭṭa, called the *Sukhapraveśinī*<sup>111</sup> is quite popular in the field of Nyāya. His *Vaiśeṣikasūtrarasāyana*<sup>112</sup> gives the essence of the *Sūtras* of Vaiśeṣika system. His *Paramārthaprakāśikā*<sup>113</sup> replies to the criticisms of the *Advaitamoda* of V.S. Abhyankar. He has also commented on the *Nyāyakusumāñjali*<sup>114</sup> of Udayaṇa and the *Mīmāṃsānyāyaprakāśa*<sup>115</sup> of Āpadeva.

## NOTES

1. Adyar D.X. 395 Extr., pp. 350-1; MD. 4978; Potter, p. 437.
- 1a. HCSE, p. 381; pp. 1-10 (Skt section), Annals of Ori. Res. vol. XXVI, Madras. An article by Dr. P.K. Sasidharan.
2. Potter, pp. 370-71 (Fourteen Works).  
Other Works : *Avyāpakaviśayaśūnyatā*, *Pakṣatākroḍa*, *Pancabhūtavādārtha*, *Pramātvacihna*, *Śatakoṭi-khaṇḍana*, *Vādakutūhala*, *Satpratipakṣavicāra*, *Sajāttiyaviśiṣṭāntara-ghaṭṭitva*.

- 2a. Ptd. JAU, vols. X, ff: see also NCC, X.
3. See JSVOI, II, pp. 464-66.
4. MD, 5258.
5. Brahmasābdavicāra Oppert I, 46. Adyar D.X. 383; Extr. pp. 343-4.
6. Oppert I, 451, 1462. MD. 4926.
7. MT. 6817.
8. Adyar D.X. Extr. p. 287.
9. Potter, p. 370; Pub. in 'SAHRDAYA' Madras.
10. Oppert I, 373, 472, 1474.
11. MD, 5253.
12. Potter, p. 400. NCC, I, p. 138.
13. Potter, p. 400; L. 2700.
14. Adyar D.X. 678, Extr. pp. 467-8. (Aīyaṇācārya and not Appaṇācārya as found in Potter's bibliography p. 400).  
Baroda, p. 610.
15. Potter, p. 421. Bomh. Uni. (HDV) no. 849.
16. Potter, p. 427, Pandit New Series, 23, 1901 : 213, 277, 341, 437, 469, 549, 529, 717.  
24, 1902 : 17, 81, 129, 169.
17. Potter, p. 427; India Office Library Catalogue No. 6021.
18. Potter, pp. 169, 368. (no. 2805) (ed. in Pandit New Series 1885-97).
19. FISC, I, i. p. 469.
20. Ibid.
21. Ibid.
22. Ibid.
23. Adyar D.X. 47, Extr. p. 19.
24. Ahobilamutt Commemoration Volume, Chembur, Bombay, 1968, pp. 311-15.
25. Ibid.
26. Ibid.
27. Ibid.
28. Ibid.
29. Adyar D.X. 441, Extr. p. 378-79. 29a. SMS, 46, 1924.
30. Potter, pp. 365-67. (nos. 4456-4465).
- 30a. ed. with 18 other works, VV Series 1-2, Bangalore 1898-1899.
31. Ibid.
32. Ptd. SMS 30, 1907.
33. ed. in Vedāntavādāvali, 1898-99.
34. Ptd. SMS, 32, 1902 (Dṛṣyatvānumānanirāsa).
35. ed. in Vedāntavādāvali; Brahmasābdavāda—Oppert II, 702, 4389.
36. ed. in Vedāntavādāvali.
37. Ptd. SMS, 31, 1909.
38. Adyar, D.X. 465, Extr. pp. 394-95. ed. Vedāntavādāvali, 10, 1899 (with 18 other works).
39. Adyar D.X. 520, Extr. p. 417; Ptd. Vedāntavādāvali, 4, 1898.
40. Adyar D.X. 526, Extr. p. 419; Ptd. Vedāntavādāvali, 5, 1898.

41. Adyar D.X. 551, Extr. p. 432; Ptd. Vedāntavādāvali, 2, 1898.
42. ed. Vedāntavādāvali, 7, 1898.
43. Ahobilamutt Commemoration Volume, Chembur, Bombay, 1968, pp. 303-11.
44. Ibid.
45. Ibid.
46. Ibid.
47. Ibid.
48. Ibid.
49. Adyar, D.X. 452-3, Extr. pp. 385-6.
- 49a. Adyar D.X. 404, Extr. pp. 358-9.
50. Ibid, 490, Extr. pp. 403-4.
51. Ibid, 491, Extr. p. 404.
52. Potter p. 170. (no.2825). Śrīraṅgam, Madras, 1923 ff.
53. Potter, p. 170 (no.2824), Madras, 1918.
54. Potter, p. 168. (no. 2800), Kumbhakonam, 1928.
55. Ptd. Kumbhakonam, 1934.
- 55a. Potter, p. 170 (no. 2828), Kumbhakonam, 1930-32.
56. SMS, 7, 1901.
57. See NCC, I, (1949) p. 193.
58. Ibid.
59. Ibid.
60. Ibid.
61. Ibid.
62. Ibid.
63. Ibid.
64. Ptd. in Grantha, Kumbhakonam, 1918.
- 64a. FISC, I, i. p. 445.
65. HCSL, pp. 21, 482.
66. Ibid.
67. Ibid.
68. Ibid.
69. Ibid.
70. Ibid.
71. Ibid.
72. Potter, pp. 158, 424, (no. 2609); Ptd. Mathura, 1936.
73. Printed Allahabad 6, 1965.
74. Potter, p. 431; HD Velankar, Bomb. Univ. Lib. (1953), no. 1245.
75. Potter, p. 381 (no. 4541); Ptd. Kumbhakonam, 1922.
- 75a. Potter, p. 383.
76. Potter, p. 379 (no. 4529); Ptd. Madras, 1906.
77. Potter, p. 424; p. 213 (no. 3346); Ptd. Bangalore.
78. Potter, p. 444; India Office Library (London), no. 6020A.
79. Potter, p. 442 (no. 4761); Ptd. Kanchi, 1909.
- 79a. See for the verse in full, and explanatory commentary thereon (in Eng.), pp. 536-42, ALS, 39 (1970).

80. Adyar D.X. 227, Extr. p. 268; CSS. IV, 1900.
81. Adyar D.X. 398, Extr. pp. 353-4.
82. Potter, p. 437.
83. Ibid, pp. 212-3.
84. Ibid, pp. 365, 384.
85. Ibid.
86. Ibid.
87. Ibid, p. 387.
88. Ibid.
89. Ptd. Kumbhakonam, 1934.
90. Adyar D.X. 273, Extr, pp. 286-7; MT, 41,
91. Printed, SNCR, Madras, 1971.
- 91a. Potter, p. 383.
92. Adyar D.X. 275-6, Extr. pp. 289-90.
93. Ibid, 223-4. Extr. pp. 266-7;  
Ibid, 265-6, Extr. p. 282.
94. FISC, I, i. p. 226.
95. MT, 3109 (d); Potter, p. 400.
96. Potter, p. 169 (no. 2810); Ptd. Benaras, 1902.
97. Vide Appendix p. 87, TSMS, 139 (Tanjore), 1972; Ahobila Mutt Commemoration Volume, Bombay, 1968, pp. 205-25.
98. Ibid.
99. Ibid.
100. Ibid.
101. Ibid.
102. N.C.C. VI, p. 97b.
103. Ahobila Mutt Commemoration Volume, Chembur, Bombay, 1968, pp. 273-5.
104. Ibid.
105. Ibid.
106. Pp. 475-76, SVD-SCCV, Madras, 1968.
107. Potter, p. 392.
108. Isopaniṣadbhāgyavivarana, Ptd. Tanjore, 1933; (see Potter, p. 210 (no. 3299) and such other publications of the Ubhayavedānta-granthamālā.
109. UVG (Madras).
110. Ibid.
111. Potter, p. 275 (no. 3932); Madras (Tanjore) Thanjavur, 1934.
112. Potter, p. 4 (no. 57); Ptd. UVG, Madras, 1958.
113. Potter, p. 389 (no. 4579); Ptd. Madras, 1959.
114. Potter, p. 158 (no. 2695); Ptd. Tirupati, 1941.
115. Potter, p. 277 (no. 3959); Ptd. Tirupati (Tiruvaiyāru) 1935.

## ANONYMOUS WORKS OF VIŚIṢṬĀDVAITA

IN this chapter, a brief account of the anonymous works in Sanskrit on the religion and philosophy of Viśiṣṭādvaita is attempted. Most of these are modern works belonging to the last two centuries and deal with specific topics, explaining and establishing the Viśiṣṭādvaita views about them and when necessary refuting the rival views, mainly those of the Advaitins. In a few cases, the anonymous authors point out the names of their teachers and quote from well known writers like Vedāntadeśika and Mahācārya. It has not been possible to fix the dates of these anonymous tracts and other works. For easy reference the works are dealt with in alphabetical order. Most of these works are found in the Adyar Library and Research Centre and the Madras Government Oriental Manuscripts Library and have been briefly dealt with in the Descriptive Catalogue.

The *Aṇutvaculaka*<sup>1</sup> maintain that Goddess Lakṣmī is *Aṇu* or atomic in nature. It is held that She is not *Vibhu* (or all-pervasive) like Her Lord. The view of the followers of Vedāntadeśika that She is *Vibhu*, has been criticized. This work follows the school of Piḷḷai *Lokācārya* (Teṅkalai).

The *Aṇoraṇīyān* (iti) *śrutyarthavicāra*<sup>2</sup> deals with the nature of the Supreme Reality as given in the following text of the *Taittirīyāraṇyaka* (X-x-1).





anonymous author seems to be Varadārya, son of Vedānta-deśika. The work deals with *Sarṇāgati*. It is a commentary on certain important verses of the *Rāmāyaṇa* of sage Vālmīki, especially on the section of Vibhīṣaṇaśaraṇāgati, occurring in the Yuddhakāṇḍa. The post-colophon verse, beginning with *Rākānte ruddhalaṅko* etc. briefly gives the events of the Yuddhakāṇḍa. A list of the ten chapters of this work also is given at the end.

The *Advaitakhaṇḍana*<sup>10</sup> refutes the views of Advaitins, using the arguments pointed out in the *Vedāntavijaya* of Mahācārya.

“Vedāntānam mithyātvaṁ tatpratipādyā-brahmaṇas-satyatvam durghaṭam—iti vijayoktarītyā”.

The *Adhikaraṇayuktivilāsa*<sup>11</sup> explains the main arguments found in the topical sections of the *Brahmasūtras*. The anonymous author refers to his teacher, Śrīnivāsaguru.

The *Arcāḍīyaprabhāva*<sup>12</sup> containing two chapters, deals with the necessity of doing worship to Lord Viṣṇu. The *arcā*, or offering the flowers with reciting the names of God, and other worship of Him such as *Ijyā* are explained. The worship of Ācāryas is also included in performing adoration to Him. The works quoted, are the *Pāñcarātrarakṣā* of Vedāntadeśika, the *Nityagrantha* of Rāmānuja and others.

The *Arthapañcakanirūpaṇa*<sup>13</sup> is a Sanskrit commentary of the Maṇipravāḷa work, the *Arthapañcaka* of Piḷḷailokācārya. The fundamental principles of Śrīvaiṣṇavism namely, God, soul, means of *Mokṣa*, *phala* or the fruit got as salvation and the impediments that hinder one in attaining the same are treated in this work succinctly.

The *Avidyākhaṇḍana*<sup>14</sup> is a tract, refuting the Advaitin's view that Avidyā, in association with the Supreme Reality, causes the cognisance of *bheda* between God and the universe.

The *Avidyākhaṇḍana*<sup>15</sup>, another metrical tract, contains 18 verses, and criticises the view of the opponents who hold the Avidyā theory to prove the unreality of the world.

The *Aṣṭapuṣpavivarana*<sup>16</sup> enumerates the eight kinds of flowers, namely the good virtues which are very essential for every devotee of God Viṣṇu viz. Refraining from doing injury

to being, Restraining of senses, Compassion, Forgiveness, Wisdom, Penance, Meditation and Truthfulness. According to the second stanza, the worship 3 times a day (*traikālika-pūjā*) is to be performed by every Śrīvaiṣṇava regularly.

The *Aṣṭaślokiṅyākhya*<sup>17</sup> is a commentary on the *Aṣṭaśloki* of Parāśara Bhaṭṭa. The commentary gives a general outline of the three Rahasyamantras following the eight verses of the text. There are two more commentaries with the same title as well as a separate Telugu<sup>18</sup> commentary.

The *Aṣṭaślokiṅyākhvā-mantrārthadīpikā*<sup>19</sup> is a commentary on the *Aṣṭaśloki* of Parāśarabhaṭṭa. From the initial verse (first quarter missing), the author seems to be either one of the pontifical Heads of the Ahobilamaṭha or of Parakālamaṭha. From the last verse, which is a quotation of the second verse of the *Nyāsadaśaka*, he is found to be a follower of Vedānta-deśika. The commentary is brief giving an outline of the eight verse at first, and then explaining them with additional quotations for support.

The *Aṣṭākṣaradīpikā*<sup>20</sup> seems to form part of a *Samhitā* of Pāñcarātra, told by sage Nārada to king Ambarīṣa. Being available only upto the seventh chapter in full, in addition to a part of the eighth chapter, the volume deals with the holiness and sanctifying quality of the *Aṣṭākṣara* (salutation unto Lord Nārāyaṇa), a hymn with eight syllables.

The *Aṣṭādaśabhedavicāra*<sup>21</sup> is an explanation of the eighteen points of difference found (quoted in the oft-repeated verse, "*Bhedaḥ-svāmikṛpā-phalānyagatiṣu*") (vide p. 231, Adyar D.X.) between the northern and southern schools of Śrīvaiṣṇavism. This dissertation tries to reconcile the fundamental differences of opinion of the followers of the two system.

The *Aṣṭottaraśatadivyaśeṣanāmāni*<sup>22</sup> is a succinct work enumerating the one hundred and eight Śrīvaiṣṇava Divyaśeṣas (holy places) extolled in the works of the Ālvārs. In the beginning of the manuscript is found the last part of the *Nāmadāśapañjarastotra* (a hymn on the twelve names of God Viṣṇu). The Svayaṁ Vyakta Kṣetras of Viṣṇu, numbering eight are listed in the last two verses (Śrīraṅgam to Badarikaśramam), as

Ādyam svayam-vyaktamidam vimānam Raṅgasamjñakam  
 Śrīmuṇṇam Venkaṭādrīśca Sālagrāmam ca Naimiṣam,  
 Totādrīḥ Puṣkaram caiva Naranārāyaṇāśramam;  
 Aṣṭa me mūrtayasantu svayam vyaktam mahitāle.

The *Ājñākaiṅkaryasiddhānta*<sup>23</sup> inculcates the importance of performing the daily rituals, enjoined by the Śrutis and the Smṛtis, and as to obey the words of the Almighty and as rendering service unto Him. The work follows the principles and tenets of the school of Vedāntadeśika. The verse, insisting on the observance of the rituals, reads as the command of God.

“Śruti-smṛti mamaivājñā, yastām-ullaṅghya vartate/  
 Ājñāc-chedī mama drohī, madbhakto’ pi na vaiṣṇavaḥ//

The *Anandatāratamyakhaṇḍana*<sup>24</sup> is a criticism on the Dvaita system. The Dvaitins hold that the individual souls even after getting Mokṣa or liberation, have difference between each other and the bliss enjoyed by them is also of different level. This view is criticised, raising 104 objections herein.

The *Ārāadhanakārikā*<sup>25</sup> sets forth the method of doing worship to Lord Viṣṇu by his devotees in their houses. The verse, found at the end of this manuscript, is referred to by Śrīvaiṣṇavas as the *Nityavibhūti vaibhava*. It describes Him on the lines of the *Śrīvaikunṭhagadya* of Rāmānuja. The verse is

*Kūrmādīn divyalokān tadanu maṇimayam maṇṭapam tatra śeṣam  
 Tasmin dharmādipīṭham tadupari kamalam cāmaragrāhiṇīśca/  
 Viṣṇum devīvibhūṣāyudhagaṇam uragam pādūke vainateyaṁ  
 Seneśam dvārapālān kumudamukhagaṇan viṣṇubhaktān propadye.*

The *Āśrayānupapattivicāra*<sup>26</sup> refutes the views of the Advaitins who hold that the Supreme Reality is the substratum of Avidyā or nescience. The discussion contains the relevant texts of the *Śrutaprakāśikā* in which untenability of the basis for Avidyā is maintained. There are several quotations from the *Rahasyatrayasāra*, the *Śrībhāṣya* and other works.

The *Iti-tu-pañcamyām-iti śrutyarthavicāra*<sup>27</sup> discusses the explanation given by Rāmānuja, on the text (5-9-1) of the *Chnādogyopaniṣad*.

The *Īśvarānumānavicāra*<sup>28</sup> or *Īśvarayādārtha* is a discussion on the inference used by Naiyāyikas to prove the existence of God. The treatise however rejects their view as impossible. It is based on the *Adhikaraṇacintāmaṇi* commentary on the verse (41) of the *Adhikaraṇasārāvali* of Vedāntadeśika.

The *Īśvarīśabdanirvacana*<sup>29</sup> deals with the import of the word *Īśvarī* (the goddess). It interprets the word to mean *Śrī* having all *Kalyaṇaguṇas* (auspicious qualities). The work is on the lines of Pillai Lokācārya's system (Teṅkalai sect). The following citation from the *Taittirīyasamhita* is quoted in the beginning.

“*Aśyeśānā jagato Viṣṇupatnī*” (IV. iv. 12-58).

Another citation is from the *Śrīsūkta Ṛgvedakhila* “*Īśvarīm sarvabhūtānām*”. (1. 87-9c). The *Bhagavadviṣaya* (one of the commentaries on the *Tiruvāymoḷi* viz., the 36000 paḍi) is also quoted for supporting the view on Goddess *Śrī* (Lakṣmī).

The *Upadeśaratnamālā*<sup>30</sup> (different from the work of same name by Varavaramuni and Sanskrit rendering by *Mahābhāṣyam* Appalācārya) is on the Śaiva-Vaiṣṇava conflict with respect to the Supreme Reality whether it is God Viṣṇu or God Śiva. This treatise tries to establish that God Viṣṇu is the Supreme Reality.

The *Upādānatvasamarthana*<sup>31</sup> or the *Upādānakāraṇatāvicāra* is a short discussion on Brahman as the material and efficient cause of the universe. It is said that this work was written on the basis of a dispute between the anonymous author and a Dvaitin at Kumbakonam. The view that God is both the material and efficient cause of the world is stressed in this work as opposed to the Dvaitins' view.

The *Upāsānāvṛttivicāra*<sup>32</sup> insists on the constant devotion and regular worship of the supreme reality to get perfection of mind and making oneself qualified for self-realisation. The devotion is essential throughout one's life i.e., upto his leaving the mortal body. The anonymous author was a pupil of Śrīnivāsayati whose identity is not known.

The *Ūrdhva puṇḍramahima*<sup>33</sup> is on the greatness of *Ūrdhva puṇḍra*, the forehead mark of all Śrīvaiṣṇavites.

How to decorate oneself one's forehead, with the sacred white-sand paste and the yellow *śrīcūrṇa* (Turmeric powder) is treated in this work. Many scriptural texts are quoted for support.

The *Ūrdhva puṇḍravidhi*<sup>31</sup> is an exposition on how to wear the forehead mark and the hymn to be recited while applying the mark on various limbs and parts of the upper half of the body. The verses on goddess Lakṣmī and on Her Lord contains the 12 names for each serially. The first two verses found in the beginning are very important.

The *Aupādhi kaśeṣatvabhaṅga*<sup>32</sup> is a refutory work on the *Śrī tattvasiddhāṅgana* of Vedāntarāmānujamuni. The anonymous author attempts to defend the view that Goddess Lakṣmī is subordinate to God Viṣṇu by Her own essential nature and not through Her free will. He has also mentioned the *Parāśarya-vijaya* of Mahācārya. The conclusion arrived at in this work is *svābhāvika meva śrīyaḥ śrīṣaṁ prati śeṣatvam iti siddham*.

The *Kartṛtvakaraṇatvavicāra*<sup>33</sup> discusses the two aspects of (being the agent and instrument of) the Supreme being in bestowing liberation on the souls. It tries to prove that the two aspects are not identical. The *Vedārthasaṅgraha* of Rāmānuja and the *Śrutaprakāśikā* of Sudarśana are quoted. The passage "*anena jivendṛtmanā.....*" is mentioned with explanation, for supporting the conclusion at the end.

The *Kūreśavijayavyākhyā*<sup>37</sup> is a commentary on the *Kūreśa-vijaya*, said to be a work of Śrīvatsāṅkamiśra. It is contended that God Viṣṇu is the Supreme Reality.

The *Guruparamparāstotra*<sup>38</sup> contains the eulogical verses praising the preceptors of Śrīvaiṣṇavism according to their order in their preceptorial lineage. Generally the first ten verses recited by Vaḍakalai Śrīvaiṣṇavas form the introductory part of the *Yātirājasaptati* of Vedāntadeśika. The other verses after the invocation to Rāmānuja, differ in the various Sampradāyas (traditions) such as the Abobilamaṭha, Parākālamaṭha and the Munitrayasampradāya. These verses are chanted by the pupil before getting the initiation from his Ācārya (Preceptor). (vide Adyar D. IV. Ācāryastotras).

The *Caturvīmśatītatvanirṇaya*<sup>39</sup> briefly points out the

nature of *acit* (insentient matter) containing 24 subtle realities. The *cit* is *Jīvātman*, the 25th *tattva* and *Īśvara* being the 26th *tattva* is the Supreme Reality according to general convention.

The *Caramopāyatātparyanirṇaya*<sup>40</sup> is a Sanskrit rendering of the *Caramopāya* (*tātparya*) *nirṇaya*, a Tamil work of Nayinārāccān Piḷḷai, son of Periyavāccān Piḷḷai or Kṛṣṇapada Sūri. It refers to the *Gurubhavadīpikā* of Nārāyaṇadāsa, a descendant of Govindaguru or Embār. The *Ācāryābhimāna* (constant loyalty to and trust in the preceptor) is stressed as the highest path for attaining mokṣa, even higher than Prapatti.

The *Caramopāyanirṇaya*<sup>41</sup> is another important work of the southern school or Teṅgalai sect. According to this school, *Ācāryābhimāna* is the fifth and final path for salvation. It is adjudged as the best yoga for mukti. Bhakti and Prapatti cannot fulfil the adequate requisite to remove the bandha (bondage) and grant mokṣa (release) "*bandhamokṣayoḥ..... bhaktiprapattयोḥ anupāyatvam*". One of the verses of the *Rāmānujanūṣṭantādi* (forming part of the *Nālāyiradivya-prabandha*) of Śrīraṅgāmṛtadeśika alias Tiruvaraṅgattamudanār is quoted at the end of the manuscript. The last verse briefly gives the importance of the *Ācāryābhimāna* as well as the requisite, the *Bhagavad-bhāgavatakainkarya* (service to God and His devotees).

The *Janmādyadhikaraṇavicāra*<sup>42</sup> succinctly analyses the purport of the second *sūtra* of the first adhyāya of the *Brahma-sūtras* and discusses the same in the lines of the *Śrībhāṣya*.

The *Jātivicāra*<sup>43</sup> seems to be a work of a pupil of Śrī Veṅkaṭalakṣmīnārāyaṇayati from the beginning verse. In this tract, the dispute about *Jāti* or caste "whether it is based upon birth or certain special qualifications" is probed into. The work follows the view of the *Srutaprakāśikā* on this point. The contention of early authors cited is "*Adṛṣṭa-viśeṣa-sambandha eva brāhmaṇa-śabda-pravṛtti-nimittam brāhmaṇyam nāma*".

The *Jātivicāra*<sup>44</sup> (another treatise) refutes the universal (*jāti*) as a separate category and defends the position of

Rāmānuja that it is a specific formation of an object. The quotation given in the beginning is “sāṁsthānam eva jātiḥ, jātireva bhedaḥ”.

The *Jivabrahmabhedanirūpaṇa*<sup>45</sup> explains the nature of souls in relation to the Supreme Being, with respect to the distinction of nature, power etc. Several scriptural passages are quoted and the interpretations of them are dealt with in supporting the contentions of this system.

The *Navavādārtha*<sup>46</sup> discusses the purport of the word Nārāyaṇa. As per this work, a debate on this topic was held in the court of the king, Kṛṣṇarāja Wodaiyar of Mysore between the author of this work and a Śaivite, Śrī Saṅkarabhaṭṭa. Thirteen arguments are found to be advocated in favour of supporting the significance of the syllable ‘ṇa’ to give the interpretation of Nārāyaṇa to mean only God Viṣṇu and none else (vide *Trayodaśī kakṣyā* at the end of the manuscript).

The *Tattvatrayapramāṇasaṅgraha*<sup>47</sup> is a collection of the scriptural texts quoted in the *Tattvatraya* of Piḷḷai Lokācārya. The source of these texts with their explanations also are found in this work.

The *Tattvatrayāvālī*<sup>48</sup> deals with soul, matter and God (*Cit*, *Acit* and *Īśvara*). It is a metrical work of 16 verses. (The first three verses and last two verses are given in the extract of this manuscript in the Descriptive Catalogue).

The *Taptacakrādyāṅkanapramāṇāni*<sup>49</sup> is a collection with explanation of the scriptural texts insisting on the practice of marking the shoulders with the symbol of the holy weapons of Lord Nārāyaṇa, according to Śrīvaiṣṇavism. There are two different works with the same title.

The *Tātparyatūlikā*<sup>50</sup>, one of the earliest commentaries on the *Śrībhāṣya*, is cited by Sudarśanasūri.

The *Tirodhānānupapatti*<sup>50a</sup> criticises the view of the Advaitins who hold that the true nature of Brahman is concealed by avidyā (nescience). The treatise follows the *Śrībhāṣya* section on “Saptavidhānupapatti.”

The *Daśavidhavaaiṣṇavalakṣaṇādi*<sup>51</sup> points out the important qualities of the devotees of God Viṣṇu, giving the definition of a Vaiṣṇava. The ten qualifications are widely known, namely, Adveṣa (not inimical), Anukūla (to be useful or help-

ful), Divyanāmadhara (having the divine name), Cakrāṅkin (having the mark of discus), Mantrapāṭhin (chanting holy hymns), Vaiṣṇava (being an ardent worshipper of Viṣṇu), Prapanna (being one who surrenders to Viṣṇu), Ekāntin (having the sole aim of reaching Him) and Paramaikāntin (earnestly expecting His service). The *Divyaprabhandhaśloka*<sup>51a</sup> is a short Sgnskrit version of some of the important sections of the *Nālāyira-Divya-Prabhandham*.

The *Divyasūriproktagāthāvalīvivaraṇa*<sup>52</sup> is a Maṇipravāla commentary on the Tamil *Nālāyiradivya-prabandham* of Āḷvars. The commentary seems to be one of the 24 sections of the *Divyaprabandha*. The *Dvayamantra*<sup>52a</sup> deals with the hymn of Prapattiyoga.

The *Dvāratvavicāra*<sup>53</sup> is a small tract giving a critical elucidation of the term *Brahman* found in the first sūtra of the *Brahmasūtras*. On the basis of the *Śrībhāṣya*, the author of this work, has pointed out and explained the *Ādhāra-Ādheyabhāva-sambandha* (a relationship of the nature of the support and supported) existing between God and soul, the nature of God and complete definition of the term '*Brahman*'. As the title implies the work is a discussion on the introductory part of the *Śrībhāṣya*.

The *Nārāyaṇapadanirukti*<sup>54</sup> is an attempt to prove that the word '*Nārāyaṇa*' means only God Viṣṇu and no one else. It criticizes the *Nārāyaṇapadasādhāraṇya* of Govindanāyaka. The anonymous author of this work states that he defeated Mallanārādhya, a Śaivite, in a discussion on the etymological sense of the word '*Nārāyaṇa*'.

The *Nārāyaṇapāramya*<sup>55</sup> contains several quotations from the *Smṛtis* and the *Purāṇas*, and from the *Mahābhārata*. At the outset, to maintain the supremacy of the God-head, Lord Viṣṇu, the following verse is stated by the anonymous author,

Nāsti nārāyaṇasamo na bhūto na bhaviṣyati/  
Etena satyavākyaena sarvārthān sādhaḥāmyaham//

The *Nārāyaṇapāramya*<sup>56</sup> tries to prove that God Viṣṇu is the Supreme Reality citing certain essential scriptural passages



and also the important texts of the major Upaniṣads. The quotation from the *Ānuśāsanikaparvam* of the *Mahābhārata* found in this work, insists upon the 'Cakradhāraṇa' (branding the shoulder with the mark of the Discus, an important weapon of God Viṣṇu), namely

"Brahmacūṛi gṛhastho vā vānaprastho'tha bhikṣukaḥ/  
Avaśyaṁ dhārayeccakram agnitaptam atandritaḥ//"

Chapter 186, v. 17.

The two other tracts, with the title, *Nārāyaṇapāramya*<sup>87</sup> refute the views of Śaivites who advocate the supremacy of God Śiva. These works maintain that 'Nārāyaṇa' connotes Lord Viṣṇu only.

The *Nityāracanāvidhi*<sup>88</sup> importunes the observances of daily duties prescribed in the various scriptural texts and followed by the preceptors of Śrīvaiṣṇavism.

The *Pañcakośavicāra*<sup>89</sup> deals with the nature of the individual soul with its five sheaths. Though the colophon found at the end of the manuscript, reads as '*iti pañcakośavicāre pañcamam prakaraṇam*', the work is incomplete as the further portion is found to be missing.

The *Padārthasaṅgraha*<sup>90</sup> deals with the categories accepted in the system of Viśiṣṭādvaita. It is a summary of the explanations of the ancient teachers of this system on the Padārthas.

The *Padārthasaṅgrahavyākhyā*<sup>91</sup> is a commentary on the work cited above.

The *Paratattvanirṇaya*<sup>92</sup> treats on the supremacy of Lord Viṣṇu being the Supreme Reality. A number of quotations from scriptural texts are given to support the view.

The *Paravyūhādīcatuṣṭayastotra*<sup>93</sup> contains five stanzas. The five forms of Lord Viṣṇu, namely the *Para*, *Vyūha*, *Vibhava*, *Antaryāmin* and *Arcā* (Supreme, transcendental, descents, inner-controller and image) to be worshipped by every one according to the *Āgamas* and the tenets of Śrīvaiṣṇavism, are clearly brought out in these verses in order.

The *Pāñcakālikapaddhati*<sup>94</sup> explains the important rituals, observed by Śrīvaiṣṇavas during the specific periods. The author seems to be a pupil of (Vātsya) Govindasūri, Śrīnivāsavaradadeśika and (Vātsya) Raghunāthaguru (vide the

verses 7-9). The work follows the routine of the followers of Vedāntadeśika. This treatise can be taken to be an explanatory commentary on the *Nityagrantha* of Rāmānuja and the *Nitya* works of his successors.

The *Pāñcarātraprāmānya*<sup>65</sup> gives copious quotations from various scriptures such as the *Varāhapurāṇa*, the *Mahābhārata* etc., in proving the authoritativeness of the Pāñcarātra system.

The *Pāñcarātrasārasaṅgraha*<sup>66</sup> explains the essential principles of the *Saṁhitās* of the Pāñcarātra Āgama literature.

The *Pāñcarātrāgamasāṅgraha*<sup>67</sup> briefly points out the salient tenets of the *Saṁhitās* relating to the *Pāñcarātrāgama*.

The *Pucchabrahmavādanirāsa*<sup>68</sup> refutes the view of Advaitins that the supreme being is described in the *Taittirīyopaniṣad* as 'Ānandapuccha' (and not as 'ānanda').

The *Pucchabrahmavādanirāsa*<sup>69</sup> is an unfavourable criticism against the Advaitins' view that the term 'puccha' found in the *Taittirīyopaniṣad* directly refers to Brahman. In the system of Viśiṣṭādvaita, Brahman is ever characterised as Ānandamaya (eternal source of Bliss).

The *Pūrvottaramīmāṃsālikakāṇṭhya*<sup>70</sup> is an incomplete work dealing with the oneness of the *Pūrva* and *Uttara* Mīmāṃs.

The *Prapañcamithyātvāmumānakhaṇḍana*<sup>71</sup> criticises the view of Advaitins who maintain that the world is unreal. The inference adopted to prove the falsity of the universe is held untenable by the anonymous author of this work.

The *Prapattiprayoga*<sup>72</sup> is a brief analysis on the rituals to be performed while taking refuge under Lord Viṣṇu, by a refugee or seeker (i.e. Mumukṣu desirous of release).

The *Prapattyanuṣṭhānaprakāra*<sup>73</sup> deals with the procedure to be adopted by a devotee of Lord Viṣṇu, who desires to follow Prapattiyoga or path of self-surrender, as the means of attaining Mokṣa. The rites to be performed are dealt with in this work.

The *Prapattyanuṣṭhānaprayoga*<sup>74</sup> gives the method to adopt the observance of Prapatti.

The *Prapattiyupāyatvavicāra*<sup>75</sup> is on 'Śaraṇāgati' or self-surrender as an easy path to attain salvation. There are four tracts with the same title.

The *Prapannagatividhi*<sup>76</sup> is a very short metrical exposition on the obligatory duties to be performed by Prapannas (who have submitted themselves under the care of the Lord, to be protected by Him) after their performance of 'Prapatti' or the ritual of Ātmasamarpaṇa.

The *Pramāṇasaṅgraha*<sup>77</sup> establishes the supremacy of Viṣṇu quoting several scriptural texts. The importance of worshipping Viṣṇu is also insisted by quoting texts from Purāṇas and Āgamas.

The *Pramāṇasaṅgraha*<sup>78</sup> (*Pramāṇattiraṭṭu*—in Tamil) gives the sources of passages quoted for support in the commentary, the *Bhagavadviśaya* viz., *Muppattārāyirappaḍi* of Vaḍakkuttiruvithipillai. The meanings of the passages (from the scriptures such as the *Viṣṇupurāṇa* and others) quoted are also added after the citations of the texts in the *Bhagavadviśaya*.

The *Pramāṇānupapatti*<sup>72</sup> is a criticism of the Advaita view on Avidyā doctrine. It is pointed out that there is no valid authority to accept the doctrine of Avidyā.

The *Brahmapadaśaktivāda*<sup>80</sup> deals with the meaning of the word Brahman according to this system. The characteristics of God and the identity of Lord Viṣṇu as the Supreme Being are also dealt with herein.

The *Brahmaśabdārthavicāra*<sup>81</sup> discusses the interpretation of the word Brahman. This tract attempts to prove that the Supreme Being is endowed with all good qualities. There are two different works with the same title on this topic.

The *Brahmasūgūnyanirūpaṇa*<sup>82</sup> is a tract trying to prove that the Supreme Reality has the transcendental quality as His important eternal characteristic.

The *Brahmasūtrabhāṣyadūṣaṇoddhāra*<sup>83</sup> is a refutatory treatise against the view of Advaitins who point out certain apparent inconsistencies and defects in the *Śrībhāṣya*. It seems that the anonymous author was the brother of some Aṇṇayārya from the verse:

“Agraja-caraṇānugraha-jāgradaśeṣa-praśasta-śāstragatiḥ/  
Śrutyantabhāṣyadūṣaṇakṛtyān-adhunā dhunomi tām-abuddhān//”

The *Brahmasūtrabhāṣyasaṅgrahavivaraṇa*<sup>84</sup> is a short and easy treatise explaining the subject matter of the *Śrībhāṣya* of Rāmānuja.

The *Brahmasūtrabhāṣyārambhaprayojanasamarthana*<sup>85</sup> is a brief study on the importance of the *Śrībhāṣya* and the benefit derived on studying it thoroughly.

The *Brahmasūtrādhikaraṇasūtrakārikāḥ*<sup>86</sup> analyses the divisions and arrangement of the sūtras in the *Brahmasūtras* as per tradition.

The *Brahmasāguṇyavāda*<sup>87</sup> or the *Saguṇavāda* tries to prove that the Supreme Being is full of all auspicious qualities and criticizes the Advaitins' doctrine that Brahman is devoid of qualities.

The *Brahmasūtrabhāṣyavyākhyā-Adhikaraṇārthasaṅgraha*<sup>88</sup> gives the purport of the *Śrībhāṣya*, pointing out the meaning of each and every chapter. At first the Supreme Being's qualities and His nature of being the cause of the world are analysed and explained.

The *Brahmasūtrabhāṣyasaṅgrahaṭippaṇa*<sup>89</sup> is a brief commentary on some select sections of the *Śrībhāṣya*. It is just like a glossarial explanation of the main contents of the *Śrībhāṣya*.

The *Brahmasūtrārthasaṅgraha*<sup>90</sup> or the *Brahmasūtravṛtti* known also as the *Śārīrakasūtravyākhyāna* is a brief commentary on the *Brahmasūtras* giving the purport of each sūtra according to Rāmānuja's *Śrībhāṣya*.

The *Brāhmaṇyādijātivāda*<sup>91</sup> critically analyses the views on the definition of various castes with reference to some of the passages of the ancient texts such as the *Mahābhārata* and other *Purāṇas*.

The *Bhaktiprapattyadhikāravicāra*<sup>92</sup> dilates upon the necessary pre-requisites to perform Bhaktiyoga and Prapatti as the means for getting the final liberation. In a discussion on this topic, the following are mentioned as participants: Tondamānattam Cakravarti Deśikācārya, Veṅkaṭācārya, Varadācārya, Kṛṣṇamācārya and Śrīnivāsācārya.

The *Bhagavatpratiṣṭhāvidhi*<sup>93</sup> deals with the consecration of images (*vighrahas*) of Viṣṇubhaktas, the saintly devotees of God Viṣṇu, particularly Ālvārs and Ācāryas. The greatness of them also is pointed out in this short work.

The *Bhagavatprapatti*<sup>91</sup> is based on the *Śaraṇāgatigadya* of Rāmānuja. It is explained in this small treatise that Prapatti-yoga is the direct and easy path to obtain God's grace in view of becoming fit for liberation and to get the supreme bliss.

The *Bhagavadārādhana*<sup>92</sup> is a short dissertation on the conduct of daily worship to Lord Viṣṇu. Almost every follower of Vedāntadeśika perform their daily rituals as per this work.

The *Bhagavadviṣayaguruparamparāstotra*<sup>93</sup> contains the verses recited by the aspirants, studying the *Bhagavadviṣayas*, namely the commentaries (in Maṇipravāḷa) on the *Tiruvāymoli*. The verses are prayers towards the line of preceptors who have taught the essence of teachings of their earlier preceptors to their pupils. Some details are available on the chronology of the teachers. The two verses at the end of this work are, Rāmānujāryaṁ Vardam Viṣṇucittam Śaṭhadviṣam/. Śrīmal-lakṣmaṇayogīndram Mālādharaḡurūttamam// Yāmunam Rāma-Padmākṣaṇātham Vakuḷabhūṣaṇam/ Seneṣam Kamalām Śrīṣam prapadye paramam gurum//.

The *Bhargasābdārthavicāra*<sup>94</sup> is a discussion on the interpretation of the term 'Bharga' of the Gāyatrī-mantra. In the beginning, the Gāyatrīmantra, the main part of the Sandhyā worship, is briefly commented upon. Here 'Bharga' is given the literal meaning as 'tejah' (effulgence). In the end are found two verses of sage Vyāsa giving the "nirvacana" (etymology) of Savitā as follows:

Prasūte sakalāṁśceṣṭān prasūte sakalam jagat/  
Turater gatisantatvād amater dānakarmaṇaḥ//  
Gīto hyavati sarvatra saddhiḥ krānto guṇais-saha/  
Bhogāpavargadātā ca Saviteti nirucyate//

The *Bhedaśamarthana*<sup>95</sup> defends the view that the category *bheda* or difference exists as per Viśiṣṭādvaita logic. The Advaitins' view, denying the existence of *bheda*, is criticised.

The *Mahābhāratatātparyasaṅgraha*<sup>96</sup> is an attempt to establish that Lord Viṣṇu is the Supreme Reality and this is the main purport of the *Mahābhārata*. The anonymous author seems to be a pupil of Varadācārya (Vādhūla) a follower of Vedāntadeśika.

The *Mīmāṃsānyāyakośa*<sup>100</sup> accepts the view that the universal Lord, Īśvara is the Supreme Reality or Parabrahman. So it is on the lines of the *Seśvaramīmāṃsā* of Vedāntadeśika. Taṅka, Dramiḍa and Sunatranandana are mentioned herein. The benedictory words (Maṅgaḷavākya) cited in the beginning of this treatise is:

“Namaḥ pravara-guṇāspadāya sthira-trasakula-  
bījakumbhabhūtāya bhuvanakośasya gopre Brahmaṇe/  
Namo Jaiminaye Vedasamputaṇigūḍha-viṣphārayitre  
nyāyaprajvalitatejase//

Vedāntadeśika cites this Vākya in his *Tuttvaṭṭika* as a quotation from Dramiḍa's work.

The *Mūlamantrārthakārikāḥ*<sup>101</sup> with commentary thereon deals with the Aṣṭākṣara, also known as Tirumantra or Mūlamantra. This metrical tract is found with an explanatory gloss on it. The first verse is subtle and important:

Omarthāya namonārāyaṇāyetyekavākyatā/  
Nyāso'tra namaso'rthahsyāt, tenopāyaparo manuḥ//

The *Mūlamantrārthavicāra*<sup>102</sup> is a discussion on the interpretation and significance of the Aṣṭākṣaramantra. It quotes:

1. Mūlamantra explains the nature of the individual soul (svarūpam pratipādayati).
2. It explains the nature of the goal or the Lord (prāpyam pratipādayati).

It is important to note that Kalivairidāsa's exposition on the 'Mūlamantra' has been quoted here as it deals with Āśrayaṇa, Āśrayiṇovaiśadya, Āśraya, Āśrayavaiśadya, and Āśrayaṇīya, Āśrayaṇaphala. The last verse is on Rāmānuja.

The *Mokṣasvarūpavicāra*<sup>103</sup> is on the concept of liberation. The concept of the Śaraṇāgati or Prapatti as an aid to obtain mokṣa is also explained quoting texts from the *Rāmāyaṇa* known to be a Prapattiśāstra according to tradition.

The *Rahasyatraya*<sup>104</sup> is a tract on the three Rahasyas (secret esoteric principles namely the three sacred mantras) of Śrīvaiṣṇavism. Only the first two prakaraṇas (chapters) on Mūlamantra and Dvaya are extant. It seems to be a part of one of the works of Sudarśanabhaṭṭa or a descendant of him.

The *Rahasyatrayakārikāvali*<sup>108</sup>, an extensive metrical work, explains the three Rahasya mantras following the *Rahasyatrayasāra* of Vedāntadeśika.

The *Rahasyatrayacūḍamaṇi*<sup>109</sup> is a work (of about fifty verses) explaining succinctly the purport of the three Rahasya mantras (sacred hymns) namely Mūlamantra, Dvaya or Mantraratna and Caramaśloka. The last verse of this work abounds in alliteration.

The *Rahasyatrayamīmāṃsābhāṣyakaṭhinapadadīpikā*<sup>107</sup> is a glossary of important words of the *Rahasyatrayamīmāṃsābhāṣya* of (Śuddhasattva) Lakṣmaṇācārya. In the beginning the term 'Viśiṣṭādvaita' is explained.

The *Rahasyatrayavivaraṇa*<sup>108</sup> (265 verses) explains the three Rahasyamantras. It briefly gives the contents of the *Rahasyatraya* of Piḷḷailokācārya and the commentary thereon by Saumyajāmāṭṛyogin. The Mūlamantra is explained in 123 verses, the Dvaya in 62 verses and the Caramaśloka in 80 verses.

The *Rahasyatrayasārasaṅgrahaślokaṇyākhyā*<sup>109</sup> (found along with the *Kārikādarpaṇa*) is a Maṇipravāla commentary on the *Adhikārasaṅgrahaślokaḥ* of Vedāntadeśika. It is similar to the *Rahasyatrayasārādhikārasaṅgrahavyākhyā*.

The *Rahasyatrayasārakārikavyākhyā*<sup>110</sup> is a gloss on the Sanskrit verses of the *Rahasyatrayasāra* of Vedāntadeśika. It is similar to the *Kārikādarpaṇa* of Varadācārya.

The *Rahasyamañjari*<sup>111</sup> seems to be a work of (Gārgya) Praṇatārtihantaṣṭrī, a pupil of (Kauśika) Varadācārya. The work follows the tenets of the southern sect of Śrīvaiṣṇavism headed by Varavaramuni. The explanation and interpretation of certain passages of the Vedas and the Upaniṣads are dealt with in this metrical work. It is a criticism against the Advaita system.

The *Rahasyavivekārthasaṅgraha*<sup>112</sup> is a summary in eight verses of the *Rahasyaviveka* (a Tamil work). It deals with some select points of difference in the principles of the northern and southern schools of Śrīvaiṣṇavism. It is found as an appendix to the Tamil work and is similar to the

*Vivādārthasaṅgraha* of (Vātsya) Raṅganātha.

The *Rāmānujasiddhānta*<sup>113</sup> tries to establish that Lord Nārāyaṇa is the Supreme Reality, spoken of in the *Brahma-sūtras* by quoting the texts of several authoritative Upaniṣads, Smṛtis and Purāṇas. One of the passages of the Yajurveda quoted is, 'Agniravamo devatānām Viṣṇuḥ Paramaḥ'. The youngest of the gods is God of Fire and the Supreme God is Lord Viṣṇu.

The *Rāmānujasiddhāntanirṇayaśaṅgraha*<sup>114</sup> gives a brief outline of the principles and tenets of this system. From the last line 'iti śrīnigāmantārya-divyasūktirvijrmbhate' it is ascertained that a follower of Vedāntadeśika has culled out the salient doctrines from early works, in composing this summary.

The *Rāmānujasiddhāntasaṅgraha*<sup>115</sup> is on the conclusions arrived at by Rāmānuja in his works. This treatise gives succinctly an account of the principles of Viśiṣṭādvaita.

The *Rāmānujasiddhāntasaṅgrahavyākhyāprakaśikā*<sup>116</sup> is a commentary on the previous work. The tenets of the system of Rāmānuja are briefly dealt with in this commentary.

The *Lakṣaṇānupatti*<sup>117</sup> tries to prove the untenability of the Avidyā theory of Advaitins. It is maintained that no satisfactory definition of Avidyā can be given by Advaitins. The work seems to be based on the *Śrībhāṣya* and *Śrūta-prakaśikā*.

The *Lakṣmīvibhutvakhaṇḍana*<sup>118</sup> contains about sixty verses in which Vibhūtvā (all pervasive nature) of Goddess Lakṣmī, is criticised. Her Brahmatva (inclusion in the category of Brahman) also is refuted in this treatise, following the school of Piḷḷai Lokācārya. Two other works on this topic with the same title are also found of which one is metrical and the other a prose treatise.

The *Lakṣmīvibhutvasamarthana*<sup>119</sup> supports the view that Goddess Lakṣmī is all pervasive (vibhu) and is included in the category of Brahman (i.e. Her nature as Brahmatva). The anonymous author refers to his teacher Raghunāthadeśika in the second verse of this metrical treatise.



The *Lakṣmyupāyatvanirāsa*<sup>120</sup> refutes the view of Vedānta-deśika's school that Goddess Lakṣmī too finds a place in the means to get mokṣa. It is argued that Lakṣmī cannot be included in the category of Brahman.

The *Lakṣmyupāyatvasamarthana*<sup>121</sup> defends the view that Goddess Lakṣmī stands in the position of means for attaining mokṣa. Being of equal status to Her Lord Viṣṇu, Lakṣmī stands as both Upāya and Upeya for those desirous of mokṣa.

The *Layavicāra*<sup>122</sup> discusses the term 'laya' (merging) analysed from the passages of the Upaniṣads. Refuting the view that 'laya' is complete cessation of existence, it is maintained that 'laya' connotes the merging of the effect with its cause while existing in the shape of the cause.

The *Vilakṣanavaiṣṇvotkarṣanirūpaṇa*<sup>123</sup> expresses the equal greatness of every Śrīvaiṣṇava by his becoming ardent devotee of Viṣṇu. This is the view of Piḷḷailokācārya, Periyavāccānpillai and their successors of Teṅkalai sect. To give the highest importance to all devotees of Viṣṇu irrespective of castes is their motto.

The *Vilakṣaṇādhikārinirnaya*<sup>124</sup> treats the topic on the *Nālāyiradivyaṣṛavandha* of Āḷvārs, the sacredness of the saints and their works and great merit obtained on the study of these holy hymns. The essential requisites of a Śrīvaiṣṇava are also dilated upon.

The *Viśiṣṭadevatānirṇaya*<sup>125</sup> insists on the performance of daily duties by Paramaikāntins (firmly devoted and who have surrendered to God Viṣṇu). They should do the duties as a service to Him, knowing Him to be the worshipped, as He has the universe as His body. The work criticises the view that Paramaikāntins should not perform ordinary rites in which other deities are invoked. Several scriptural texts including the Tamil *Nālāyiradivyaṣṛavandha* are quoted for reference. It is stated herein that "Gumphaṇe Kusumānāṁ Kimapagacchati Saurabham" on the importance of doing one's duties along with the service to God.

The *Vedāntavijaya*<sup>126</sup> refutes some of the views of Dvaitins and Advaitins. An imperfect colophon is found in the middle as "iti prathame vijaye śravaṇasya vidheyatva nirāsaḥ". It is different from Mahācārya's *Vedāntavijaya*.

The *Vedāntaviṣaya*<sup>127</sup> discusses the Prāṇādhikaraṇa (Brahmasūtras, I, IX) as per this system. The authority quoted, 'ko hyevānyāt kaḥ prāyṇyāt' is analysed.

The *Vedāntācāryamata*<sup>128</sup> is a very brief summary of the principles and doctrines of Śrīvaiṣṇavism as propounded by Vedāntadeśika who has tried to establish the authority of the system of Rāmānuja. The first line reads as:

“*Śrīmad-vedā(ntā)cāryamatam bhagavadrāmānuja munibhir unnītam-upalikhyate*”...

The *Vedārthavicāra*<sup>129</sup> discusses the meanings of certain passages of the main Upaniṣads according to the system of Rāmānuja.

The *Vaiṣṇavaprakriyā*<sup>130</sup>, a metrical work, gives the necessary details about daily rituals to be performed by one who has surrendered to Lord Viṣṇu. It is essential on the part of a Prapanna (one who has sought refuge under Him), to do his duties conforming to the words of Viṣṇu (as per the Smṛti text) referred to in the *Ājñākainkaryasiddhānta* above. The work follows the conclusions of the *Pāñcarātrarakṣā* of Vedāntadeśika.

The *Vaiṣṇavotsava*<sup>131</sup> is a small work insisting on the recitation of the *Tiruvāymoḷi* fully on the 13th day ritual of a Śrīvaiṣṇava's demise. The greatness of the Tamil hymns is also dealt with herein. From the last part of the work, it seems to be from the *Bhaviṣyatpurāṇa* (*Smṛtisarasāṅgrahādhyāya*).

The *Śaṅkhacakradhāraṇavidhi*<sup>132</sup> contains in full, several important texts of Śrutis, Smṛtis, Itihāsas and Purāṇas on the importance and procedure of Śaṅkhacakradhāraṇa (imprinting the shoulders with Conch and Discus-symbols).

The *Śaṭhakopudraṇāyāṁnāyāmāhātmya*<sup>133</sup> or the *Śaṭhakopadraṇāyāmāhātmya* is on the greatness and efficacy of the *Draṇāyāṁnāyā* or the *Tiruvāymoḷi* of Śaṭhakopa or Nammālvār. His other names are Parāṅkuṣa, Śaṭhavairi, Karimāraṇ, Māraṇ, and Tirukkurukai-pirāṇ. [The sixth part of the Madhyamabhāga of the *Mārkaṇḍeyapurāṇa* speaks of the great merits of the *Tiruvāymoḷi*.] In the last two verses are given the importance of the worship of God Viṣṇu in Arcā form in the 108 divyakṣetras and a list of the works of Rāmānuja.

The *Śaraṇavarāṇatattva*<sup>134</sup> or the *Śaraṇāgatitattva*, same as the *Śaraṇāgatipañcaviṃśati*, in twenty-five verses, deals with the view of prapatti according to the school of Piḷḷai Lokācārya. From the post-colophon verse, the author seems to be a native of Mahīśārapura or Tirumāḷisai, near Madras.

The *Śaraṇavarāṇatattvavyākhyāna*<sup>135</sup> explains relevant principles of prapatti according to the text following the system of Tenkalai sect formulated by Piḷḷai Lokācārya.

The *Śārīrakasāraṇarthasaṅgraha*<sup>136</sup> or *Śārīraka Sātrārthasaṅgraha* is a summary of the main contents of the *Śrībhāṣya*. It seems to be a work of a pupil of (Śrīśaila) Varadārya, pupil of Rāmānujācārya and Śrīnivāsaguru.

The *Śuddhayājñalakṣaṇa*<sup>137</sup> gives the definition of those type of prapannas (refugees who have taken shelter under the Lord Viṣṇu), merited with the title of Śuddhayājins. While observing the daily practices, they should invoke Lord Śrīman Nārāyaṇa in place of other deities (occurring in the Mantras) of various rituals, (as ordained under the direct orders of Lord Kṛṣṇa in his *Bhagavadgītā*). They are expected to meditate on God Viṣṇu only with their single-hearted devotion.

The *Sūdrāḍipañcasamskāravidhi*<sup>138</sup> quotes many texts from the *Saṁhitās* of the Vaiṣṇava Āgamas and delineates the religious ceremonies to be performed for the women and sūdras to get their initiation (with five purificatory rites), to become qualified as a Bhagavadbhakta, the devotee of Lord Viṣṇu.

The *Śrīyaḥ upayātavicāra*<sup>139</sup> or the *Lakṣmyupāyātavicāra* discusses the main arguments pertaining to Goddess Lakṣmī's part in having a full hand on a par with Her Lord, in granting Mokṣa for a soul. It is according to the school of Vedāntadeśika. The *Puruṣasūkta* and *Śrīsūkta* are profusely quoted.

The *Śrīpādatīrthagrahaṇa*<sup>140</sup> enjoins every Śrīvaiṣṇava to sip the holy water which is divine by the contact with the right toe of a great Bhāgavata or Śrīvaiṣṇava. The procedure in doing the rite and collecting the sacred water are described in detail. Many texts of Smṛtis are quoted. The *Śrīpādatīrthavaibhava* also is similar to this tract.

The *Śrīprapatti*<sup>141</sup> insists that every Śrīvaiṣṇava should take refuge under Goddess Lakṣmī at first and obtain Her grace. This is one of the important teachings of Rāmānuja and Vedāntadesika. The procedure to be adopted for prapatti is explained in this brief and rare work.

The *Śrībrahmatvavyudāsa*<sup>142</sup> refutes the view of Vaḍagalai sect that Goddess Lakṣmī is included in the category of Brahman and defends Her nature to be atomic.

The *Śrībrahmatvasamarthana*<sup>143</sup> tries to prove the Brahmatva (i.e. Lakṣmī has equal status to Her Lord Viṣṇu) of Lakṣmī. This metrical tract insists on equal status of Lakṣmī to Her Lord.

The *Śrībhāṣyavyākhyā-laghubhāvaprakāśikā*<sup>144</sup> is a commentary on the first four Adhikaraṇas of the *Śrībhāṣya*. It explains the important tenets of the system pointed out in the Catuṣsūtrī section of the text. The anonymous author salutes his teacher, Śrīnivāsatātārya and tells that he has summarised the explanation given in the *Śrutaprakāśikā*. The *Śrībhāṣyavyākhyā-Mīlaprakāśikā*<sup>144a</sup> is also similar to this.

The *Śrībhāṣyavyākhyā-subodhīnī*<sup>146</sup> briefly sketches the salient principles contained in the *Śrībhāṣya*. The *Śrutaprakāśikā* and the *Gurubhāvaprakāśikā* are mentioned. The anonymous commentator states that he wrote this commentary directed by his teacher Veṅkaṭācārya (Vādikēsari), son and pupil of Rāmānujamuni. The commentator salutes his teacher, Rāmānujamuni and Rāmyajāmātṛmuni (Vādikēsari).

The *Śrīmacchabdārthavicāra*<sup>146</sup> contains an elaborate disquisition on the term 'Śrīmat' found twice in the Dvayamantra or Mantrarātna. The Dvayamantra has two parts (lines) namely "Śrīman Nārāyaṇacaraṇau śaraṇaṁ prapadye;  
Śrīmate Nārāyaṇāya namaḥ".

The *Śrīvacanabhūṣaṇavākyaotkṛṣṭajanmaprabhāvaprakāśikā*<sup>147</sup> is a short study on a few topics dealt with in the *Śrīvacanabhūṣaṇa* of Piḷḷai Lokācārya. In the initial verse, the anonymous author praises his teacher Sundarayogivarya. The first topic dealt with is on the purport of a verse beginning with "kimapyatrā-bhijayante" referring to the view of the equality among devotees of God Viṣṇu, and denying any importance to their birth, race, colour or creed.

The *Srutaprakāśikāvyākhyā*<sup>148</sup> is a commentary discussing some important view-points of the *Srutaprakāśikā* of Sudarśanabhaṭṭa.

The *Śrutaprakāśikāvyākhyā-Tātparyadīpikā*<sup>149</sup> is an elaborate commentary on the *Śrutaprakāśikā*. The anonymous commentator, found to be a follower of Pillai Lokācārya, mentions Vedāntadeśika's *Tattvaṭīkā* and the *Gurubhāvaprakāśikā* of Lakṣmaṇācārya.

The *Srutaprakāśikāsaṅgraha*<sup>150</sup> summarises the contents of the *Srutaprakāśikā* of Sudarśanabhaṭṭa. The work is also known as the *Brahmaśūtrabhāṣyasaṅgrahavivaraṇa*. Another *Srutaprakāśikāsaṅgraha*<sup>150a</sup> is similar to this.

The *Srutitātparyanirṇaya*<sup>151</sup> deals with Lord Viṣṇu's supremacy over other Gods and many texts of the Śrutis and Smṛtis are given as the authority for the same. The views of Appayadikṣita and other Śaivite authors are criticised.

The *Srutyanthanirṇaya*<sup>152</sup> deals with the fundamental doctrines of the Viśiṣṭādvaita system. It is held that Lord Nārāyaṇa is the Supreme Reality as per the Vedas. It is contended that neither Brahmā nor Śiva can be called as the Supreme God (in the beginning part of this tract). The last line is "Śrī-man Nārāyaṇa eva.....upāśya iti siddham" (It is concluded that Lord Nārāyaṇa with Śrī only is to be worshipped and meditated upon).

The *Ṣaṣṭhyarthavicāra*<sup>153</sup> is a rare work discussing the meaning of the word *Brahmajijñāsā* mainly giving the import of Ṣaṣṭhī (Genitive significance). The Śrībhāṣya is followed in this explanation.

The *Sattāvicāra*<sup>154</sup> treats the term 'sattā' or presence, referring to the eternal existence of the Supreme Reality. The discussion on the passage 'Satyaṁ Jñānaṁ Anantaṁ' is followed with the argument, "Sattā nāma kim? Vastusvarūpamātraṁ uta paramārthatā" etc..... It supports the Viśiṣṭādvaitin's viewpoint, being a rare work.

The *Sakṛn-namaskāra-samarthana*<sup>155</sup> being a dialectical tract, follows the principle of the followers of Pillai Lokācārya, on prostrating to God and elders only once. The work

defends their traditions against the criticism of the followers of Vedāntadeśika on the above topic. Mahācārya is mentioned in this tract.

The *Sampradāyacandrikā*<sup>186</sup> deals with the nature of Mokṣa and importunes the performance of Prapatti to obtain the same.

The *Samprokṣaṇavidhi*<sup>187</sup> deals with the purificatory rites performed for the consecration of the images of God Viṣṇu for removing their impurity caused by the touch of unorthodox persons. Quotations from the *Parāśarasamhitā* are found. The verses on God Viṣṇu are found at the end of this work.

The *Sarvasaṅgraha*<sup>188</sup> in twenty-one Adhyāyas gives the principles laid down in the *Pāñcarātra Āgamas*. It is stated that the worship and ceremonial rituals of the Divine Beings are to be followed as per the rules enjoined in the Vaiṣṇava Āgamas. The anonymous author seems to be a pupil of Raṅgarāja, son of Varadārya.

The *Sarvārthasiddhivyākhyāprakāśika*<sup>189</sup> expatiates on the essential and subtle principles of this system, being an expository commentary of the *Sarvārthasiddhi* of Vedāntadeśika.

The *Sāmānādhikaraṇyāvadaṭippāṇī*<sup>190</sup>, a commentary on (Śeṣārya) Anantācārya's *Sāmānādhikaraṇyavāda* explains the word '*Sāmānādhikaraṇya*' an important philosophical term used by Viśiṣṭādvaitins.

The *Siddhāntasiddhāṅjana*<sup>191</sup> (in five chapters, namely *Maṅgaḷāṅjana*, *Paratatvāṅjana*, *Nyūyārthāṅjana*, *Sārāṅjana* and *Sarvāṅjana*), different from Anantācārya's work of the same name, attempts to prove that the *Brahmasūtras* of Bādarāyaṇa and Śaṭhakopa's *magnum opus*, the *Tiruvāymoḷi* (a part of the *Nālāyiradivyaṇḍavār*) contain same principles and teachings of Viśiṣṭādvaita and the order of dealing with the subject is also same in both of them. Kṛṣṇapāda and Vedāntadeśika are mentioned in this work and the latter's work, the *Draṁḍopaniṣat-tātparyaratnāvali* is quoted. The *Tiruvāymoḷi* is referred to as the *Draṁḍopaniṣad* and Nammāl-vār as Śaṭharipu and Parāṅkuṣa.

The *Sudarśanapāñcajanyaṇḍavāṭi*<sup>192</sup> deals with in detail the mode of sanctifying the metallic medals resembling

God Viṣṇu's Conch and Discus before using them in the *Samāśrayaṇa* ceremony. The *Samāśrayaṇa* or *Pañcasamskāra* is explained in the verse,

“Tāpaḥ puṇḍras tathā nāma manthro yāgaśca pañcamah/  
Ime paramasaṃskārāḥ paramaikāntivedinaḥ.”

The *Sudarśanamīmāṃsā*<sup>163</sup> deals with ‘Śaṅkha-cakra-dhāraṇa’. Every Śrīvaiṣṇava is expected to bear the insignia of the Lord's two weapons, the Discus and the Conch. The marking of *Sudarśana* (Discus) and *Pāñcajanya* (Conch) on the shoulders, is highly essential among the various religious requisites prescribed in the Vaiṣṇava Āgamas and Smṛtis. This treatise criticizes the views of Appāyadīkṣita and Bhāskaradīkṣita on this point.

The *Sudarśanahoma*<sup>164</sup> is found to be a work mostly adapted from the *Parāśarasamhitā*, as per the colophon of the manuscript. Being a tract on *Samāśrayaṇa*, it is an important Śrīvaiṣṇava work, which deals with the preliminary arrangement and *homa* (giving oblation to fire) enjoined as an introductory rite of initiation.

The *Sudarśanahomaprayoga*<sup>165</sup> is a small tract explaining the method to be followed while pouring oblation in the fire for conducting the *Samāśrayaṇa* or initiation to a devotee of God Viṣṇu. Another work on the above topic is more ritualistic in nature.

The *Stotraratnabhāṣyavyākhyā*<sup>166</sup> is a commentary on the *Stotraratnabhāṣya* of Vedāntadeśika.

The *Svarūpajñānādinirūpaṇa*<sup>167</sup> is a rare treatise explaining eight topics to be known by every devotee of the Lord Śrīman Nārāyaṇa. They are the knowledges on Svarūpa (about the real nature of one's own self), Svarūpayāthātmya, Virodhi, Virodhiyāthātmya, Phala, Phalayāthātmya, Upāya, (means) and Upāyayāthātmya. This tract seems to be of very recent period.

The *Svarūpānupapatti*<sup>168</sup> is an attempt to prove that the actual nature of Avidyā cannot be adequately explained by Advaitins. The last line of this work is as follows:

“Tasmād-avidyāsvārūpamapi durnirūpam”

Hence the nature of Avidyā cannot be proved on any account.

The *Haridinatilakavyākhyā*<sup>100</sup>, a short commentary on the *Haridinatilaka* of Vedāntadeśika, deals with the importance and procedure of fasting on the the Ekādaśī day which is hailed as 'Haridina'. The worship of God Viṣṇu and fasting are said to give *cittasuddhi* (purity of mind).

## NOTES

1. Adyar D.X. 79, Extr. p. 201; N.C.C., I, p. 92a.
2. Adyar D.X. 18, Extr. pp. 202-3; NCC I, p. 93a.
3. Ibid, 86, pp. 206-7; NCC, I, p. 115a.
4. Ibid, 87, p. 207, NCC, I, p. 123, MD, 4848.
5. Ibid, 91, p. 208, NCC, I, p. 134a.
6. Ibid, 140, p. 211, MD, 5345-46.
7. Ibid, 113, p. 212.
8. Ibid, 129, p. 217, NCC, I, p. 254a.
9. Ibid, 130, pp. 218-9, NCC, I, p. 279.
10. MD, 4849, 15287, NCC, I, p. 213b.
11. MD, 4852, NCC, I, p. 141.
12. MD, 5193, MT, 5677, NCC, I, p. 380a.
13. Adyar D.X. 135, Extr. p. 222.
14. Adyar D.X. 136, Extr. pp. 222-3; MT. 1364(h), 1828(h).
15. Adyar D.X. 132, Extr. p. 224.
16. NCC, I, p. 449b. (see also pp. 371, 387, ALS. 39, 1970).
17. Adyar D.X. 150, 153, Extr. pp. 228-30, NCC, I, p. 456a.
18. Adyar D.X. 156; NCC, I, p. 455b.
19. Adyar D.X. 157-8, Extr. p. 230; NCC, I, p. 456a.
20. MD. 5194; NCC, I, p. 458b.
21. Adyar D.X. 162-3; Extr. pp. 232-3; NCC, I, p. 466b.
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24. Adyar D.X. 169, Extr. pp. 235-6.
25. MD, 5205; NCC, II, p. 158a.
26. Adyar D.X. 171, Extr. p. 137; NCC, II, p. 213a.
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36. Adyar DX. 184; Extr. p. 244-5; NCC. III. p. 187a.
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52. MD, 5220.      52a. Adyar D. XIII, 2238, Extr. p. 354.
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94. MD. 5325.
95. MD. 5325.
96. MD. 5329.
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Vol. 28, 1939).
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119. Adyar D.X. 450, Extr. pp. 383-4.
120. Adyar D.X. 351, Extr. pp. 384-5.

121. Adyar D.X. 453, Extr. p. 386.
122. Adyar D.X. 454, Extr. p. 386-7.
123. Adyar D.X. 460, Extr. pp. 391-2.
124. Adyar D.X. 461, Extr. p. 392.
125. Adyar D.X. 462, Extr. pp. 392-3.
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126. MT, 6734.
127. MT, 6633(a).
128. TD, 7807.
129. MD, 5028; MT. 3545 (a).
130. MD, 5370.
131. MD, 5371.
132. MD, 5371.
133. MD, 5373.
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142. Adyar DX. 530, Extr. pp. 422-3.
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- 1-5. Adyar DX. 44, Extr. pp. 187-8; MT. 3077.
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147. MT. 6536.
148. MT. 6818 (inc.)
149. Adyar D X. 64, Extr. 195-6; MT. 1685.
150. Adyar D.X. 56, Extr. p. 192; MD. 4972 (also MT. 2385, 6819,)
- 150A. Adyar DX. 57.
151. Adyar D.X. 533, Extr. pp. 424-5; MD. 15383.
152. MD. 5053.
153. Adyar DX, 540, Extr, p. 427.
154. Adyar DX, 548, Extr, p. 431.
155. MD, 5391.
156. MD, 5399.
157. MD, 5400.
158. MD, 5401.
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- Abhayapradarāja, 20  
Abhinava Raṅganātha Parakālayati,  
81  
Aiyācārya, 74  
Ajaḡiya Maṇavāja, 22  
Anantācārya, 67, 78  
Anantācārya (Śeṣāya), 76  
Anantarāma, 74  
Aniruddha, 74  
Anṇan (Prativādhayaṅkaram) or  
Anantācārya, 54  
Anṇayācārya, 80  
Appagoṇḍācārya, 78  
Appayyadīkṣita, 55  
  
Bhāruci, 6  
Bodhāyana, 5  
Brahmanandin, 5  
Brahmatantrasvatantṛa Parakālayati  
I, II, III, 53, 54  
  
Campakeśācārya, 56  
  
Deśikācārya (Kapisthalaṃ), 79  
Devarāja, 65  
Dharmācārya, 60  
Diṇḍimakavi, 53  
Draṃiḍācārya, 5  
  
Embār or Govindamiśra, 15  
Eṅgaḷvān, 18  
  
Ghaṭikāśatam Ammāl, 54  
Gopālācārya, 80  
  
Gopāladeśika 67  
Gṛdhrasaromuni, 22  
Guhadeva, 5  
Govindaguru, 60  
  
Kapardir, 5  
Kṛṣṇaguru, 22  
Kṛṣṇa-tātācārya, 74  
Kuppan Ayyangar, 79  
Kumāra Vedāntācārya, 52  
Kūranārāyaṇa, 55  
Kūresa or Śrīvatsāṅkamiśra, 14  
Kurukeśa, 17  
  
Lakṣmaṇācārya, 65  
  
Mahācārya, 57  
Maṇakkāl Nambi, 6  
Maṇavāḷamāmuni, 54  
Meghanādārisūri, 20  
  
Naḍādūr Ālvān, 18  
Naḍādūr Ammāl, 21  
Naḷḷiyar, 15  
Narahari, 74  
Narasimhasūri, 74  
Nārāyaṇa, 62  
Nārāyaṇamuni, 60  
Nārāyaṇamuni, 55  
Nārāyaṇārya, 21  
Nāthamuni, 6  
Nīlameghasāstrin, 79  
Nṛsimhadeva, 59

- Pādukāsevakarāmānujayati, 64  
 Parakālasvāmin, 78  
 Parakāla-saṁyamīndramahādeśika, 79  
 Parāṅkuśācārya, 7 ;  
 Parāśarabhaṭṭar, 17, 60  
 Piḷḷai Lokācārya, 22, 66  
 Praṇatārtiharācārya, 1 ;  
 Praṇatārtiharācārya, 67  
 Puṇḍarikākṣ, 6  
  
 Rāghavācārya, 64  
 Rāghavācārya, 65  
 Rāghunātha, 74  
 Rāghunāthācārya, 77  
 Raghūttama, 74  
 Rāmamiśra Śāstrin, 75  
 Rāmānuja, 9, 19, 59, 60, 78  
 Rāmānujadāsa, 78  
 Rāmānujamuni, 75  
 Rāmānujayogin, 75  
 Rāmārya, 6  
 Rāṅgācārya, 75, 79  
 Rāṅganātha, 78  
 Rāṅgarāmānujamuni, 58  
 Rāṅgarāṇ ānujasvāmin, 58  
  
 Sakṣātsvāmin, 63  
 Samarapūṅgava, 67  
 Śaṭṭaparāśākusayati, 56  
 Śaṭṭhakoparāmānujayati, 79  
 Śaṭṭhakopayati, 56  
 Saumyopayanṭṛsūri, 68  
 Seneśvarārya, 21  
 Śeṣācārya, 77  
 Somayaji Āṇḍan, 17  
 Śrīdharācārya, 80  
 Śrīnivāsa, 77  
 Śrīnivāsācārya, 56, 61, 62, 66, 67, 74, 77, 80  
 Śrīnivāsadāsa, 58  
 Śrīnivāsāṅghridāsa, 62  
 Śrīnivāsaparakālayati, 63  
 Śrīnivāsapāṭṭarācārya, 75  
 Śrīnivāsasudhī, 73  
 Śrīnivāsasūri, 79  
 Śrīnivāsasūri, 63  
 Śrīraṅgācārya, 63, 75, 78  
 Śrīsailapūrṇa, 7  
 Sudarśanabhaṭṭa, 22  
 Sudarśanācārya, 80  
 Sudarśanaṅguru, 57  
 Sundararājaśiṣya, 59  
 Sundaravīrarāghava, 59  
  
 Tātācārya, D.T., 78  
 Tātācāryasvāmin, 75  
 Tātadeśika, 62  
 Tātadeśika, 58  
  
 Vaikuṇṭhanātha, 75  
 Vakujaḥṭṭikinkara, 19  
 Vāṅgivaṁśeśvara, 18  
 Varadācārya, 58  
 Varadācārya, 67  
 Varadācārya, 78  
 Varavaṅguru, 79  
 Vedantācārya, 61  
 Vedāntadeśika, 27  
 Vedāntadeśikayatīndra Mahādeśika, 80  
 Vedāntarāmānuja, 80  
 Venkaṭācārya, 59, 60  
 Venkaṭakṛṇamācārya I, II, 62,  
 Venkaṭeśa, 66  
 Venkaṭeśvarasūri, 79  
 Vīrarāghava, 64, 81  
  
 Yādavaprakāśa, 7  
 Yāmunācārya, 6

# Index of Works

- Abhayapradānasāra, 40  
 Abhayapradānasāra (Skt), 86  
 Abhedakhaṇḍana, 54  
 Abhigamanasāra, 14  
 Abhīstava, 33  
 Ācāryacaryāmṛta, 78  
 Ācāryamaṅgala, 53  
 Ācāryamaṅgalāśāsanastotra, 81  
 Ācāryaṇiṣṭhāvicāra, 65  
 Ācāryaviṁśati, 57.  
 Acyutaśataka, 33  
 Aḍaikkalappattu or Prapattideśika,  
 44  
 ✓ Adhikaraṇacintāmaṇi, 53  
 ✗ Adhikaraṇadarpaṇa, 28  
 ✓ Adhikaraṇakalapataru or  
 Padayojana, 79  
 Adhikaraṇārthasaṅgraha, 57  
 Adhikaraṇasaṅkhyāviṣayabodhinī, 81  
 Adhikaraṇasārāvali, 28  
 Adhikaraṇasārāvali-vyākhyā-  
 Parāmarśa, 75  
 Adhikaraṇayuktivilasa, 87  
 Adhikārasaṅgraha(gāthā), 44  
 Adhikārasaṅgrahagāthāvyākhyā, 56  
 Adhikārasaṅgrahaślokaḥ, 28  
 Adhikārasaṅgrahaślokaḥvyākhyā, 79,  
 86  
 Adhyātmacintā, 72  
 Adhyātmacintāmaṇi, 60, 67  
 Adhyātmakhaṇḍadvayavivaraṇa, 17  
 Advaitakālānala, 86  
 Advaitakhaṇḍana, 87  
 Advaitavidyāvicāra, 60  
 Advaitavidyāvijaya, 57  
 Advaitavidyāvijayavyākhyā, 86  
 Āgamapradīpa, 59  
 Āgamaprāmāṇya, 7  
 Āgamaprāmāṇyaṭippaṇi, 78  
 Agnirahasya (Up) bhāṣya, 58  
 Āhāranīyama, 44  
 Āhnikakārika or Nambikārika or  
 Vāṅtīvarakārika, 18  
 Āhnikavyākhyā, 65  
 Ājñākārikasiddhānta, 89  
 Ammaḷbhāṇa or Vasantatilakabhāṇa  
 54  
 Ammaṇaippa, 44  
 Amṛtaraṭṭjantī, 44  
 Amṛtāsvādīnī, 44  
 Ānandadāyini or Ānandavallari  
 (C. on Sarvārthasiddhi), 59  
 Ānandatāratamyakhaṇḍana, 60, 89  
 Āṭṭjalīvaibhava, 39  
 Aṇoraṇṭyān(iti)śrutyarthavicāra, 85  
 Aṇutavasamarthana, 64  
 Aṇutvaculaka, 85  
 Apahatapapmatvavicara, 86  
 Ārādhana-kārikā, 89  
 Adhyātmacintāmaṇi, 67  
 Ārādhana-saṅgrahakārikā, 55  
 Arāyirappaḍ (6000 paḍi) or  
 Śaṭśāhasrī, 18  
 Arāyirappaḍi-Guru-Parampara-  
 prabhāva, 54  
 Arcādījyaprabhāva, 87  
 Arthapañcaka, 23, 44, 60  
 Arthapañcakanirūpaṇa, 87

- Āśrayānupapatti, 52  
 Āśrayānupapattivicāra, 89  
 Aṣṭabhujasṭaka, 34  
 Aṣṭādaśabhedavicāra, 79, 88  
 Aṣṭādaśarahasya(s), 23  
 Aṣṭādaśarahasyarthavivarṇa, 60  
 Aṣṭādaśarahasya(vyākhyā), 54  
 Aṣṭākṣaradīpikā, 88  
 Aṣṭapūṣpavivarṇa, 87  
 Aṣṭaśloki, 17  
 Aṣṭaślokirahasya, 55  
 Aṣṭaśloki vyākhyā, 54, 68, 88  
 Aṣṭaśloki vyākhyā Mantrārthadīpikā, 88  
 Aṣṭottaraśatadivyaśeṣanāmani, 88  
 Ātharvaśikhāvilāsa, 66.  
 Ātharvaśikhopaniṣadbhāṣya, 58  
 Athaśabdārvavicāra, 86  
 Ātmanuṣastava, 14  
 Ātmasiddhi, 7.  
 Āupadhikaśeṣatvabhāṅga, 91  
 Avidyākhaṇḍana, 52, 87
- Badavānala, 78  
 Bhagavadārādhana, 99  
 Bhagavadārāadhanakrama, 67  
 Bhagavadārāadhanakramakārikāḥ, 66  
 Bhagavadārāadhanaprayoga, 12  
 Bhagavadārāadhanavidhi or Arādhana-kārikāḥ, 30  
 Bhagavadbhāṣyasopāna, 37  
 Bhagavadgītābhāṣyavyākhyā, Tātparyacandrikā, 30, 46  
 Bhagavadgūṇadarrṇa (C on Viṣṇusahasranāma), 17  
 Bhagavadviśaya, 58, 79  
 Bhagavadviśaya guruparam parāstotra, 99  
 Bhāgavatātātparyacandrika, 62  
 Bhāgavatavyākhyā, 22.  
 Bhāgavatprapatti, 99  
 Bhāgavatpratiṣṭhavidhi, 98  
 Bhaktavaibhavadīpikā, 66  
 Bhaktiprapattyadhikārvavicāra, 98
- Bhargasābdārthavicāra, 99  
 Bhāṣyabhāvaṇaprabodhana, 21  
 Bhāṣyārthadarpaṇa (C. on Śrī-bhāṣya), 81  
 Bhāṭṭasāra, 74  
 Bhāvaṇaprakāśa, 81  
 Bhāvaṇaprakāśikā (C. on Śrutarprakāśikā), 58  
 Bhedadhikkāranayakkāra, 59  
 Bhṛḥdasamārthana, 99  
 Bhogirājaviṣṭi, 66  
 Bhūgojanirṇaya, 47  
 Bhūstuti, 37  
 Bimbataṭṭvaparakāśikā, 65  
 Bodhāyanavṛtti, 5  
 Brahmājīḍānanirāsa, 62, 73  
 Brahmalaṅkāramirūpaṇa, 76, 79  
 Brāhmaṇyādijīvativāda, 98  
 Brahmaṇyadaśaktivāda, 62, 74, 76, 97  
 Brahmaśabdārthavicāra, 97  
 Brahmasāguṇyanirūpaṇa, 97  
 Brahmasāguṇyavāda, 98  
 Brahmasūtrabhāṣyadūṣanoddhāra, 97  
 Brahmasūtrabhāṣyārambha-prayojanasamārthana, 98  
 Brahmasūtrabhāṣyasaṅgraha-ṭippaṇa, 98  
 Brahmasūtrabhāṣyasaṅgrahavivarṇa, 97  
 Brahmasūtrabhāṣyavyākhyā-Adhikaraṇārthasaṅgraha, 98  
 Brahmasūtrādhikaraṇasūtrakārikā, 98  
 Brahmasūtrārthapadyamālikā, 81  
 Brahmasūtrārthasaṅgraha, 98  
 Brahmasūtras (Com. on), 78  
 Brahmasūtraprasūtrasaṅgraha, 80  
 Brahmadevyāvijaya, 57  
 Brhadguruparamparā Sārāsvādinivyākhyāna, 63
- Cakārasamārthana, 47  
 Caṇḍamāruta, 57  
 Candrikākhaṇḍana, 61, 65



- Caramaślokkaccurukku, 45  
 Caramopāyanirṇaya, 92  
 Caramopāyatātparyanirṇaya, 92  
 Catuḥśloki, 7  
 Caturślokiḥhāṣya, 29  
 Caturvimsatitattvanirṇaya, 22  
 Chāndogyopaniṣadbhāṣya-Vakya, 5  
 Chāndogyopaniṣadvyākhyā, 76  
  
 Dakṣiṇātyamatabhūṅga, 64  
 Darśanodaya, 80  
 Daśadīpakaniḥgaṇṭu, 48  
 Daśavatāraṣṭotra, 35  
 Deśavidhavaigṇavalakṣaṇādī, 93  
 Daśopaniṣadbhāṣya (of Rāṅga-  
 rāmānuja), 58  
 Dattakavivādanirṇayadhvaṃsa, 78  
 Dayāśataka, 35  
 Dehaśiṣastuti, 35  
 Deśikasiddhāntarahasya, 67  
 Deśikaṣṭotra, 53  
 Devanāyakapañcāśat, 35  
 Dhyānśloka (on Vedāntadeśika), 53  
 Dhyānaśloka (Maṇavālamūni), 54  
 Dīpaśiṣastotra or  
 Śraṇāgatidīpikā, 38  
 Divyadeśamañjalīśāsana, 35  
 Divyaprabandhasaṃskṛtanūdana, 94  
 Divyaprabandhavyākhyā, 81  
 Divyasūri (Ājvār) Caritāni, 119  
 Divyasūriprabhāvadīpikā, 80  
 Divyasūriproktagāthāvalīvivarāṇa, 94  
 Dṛamīḍabhāṣya, 5  
 Dṛamīḍopaniṣatsāra, 29  
 Dṛamīḍopaniṣattātparyaratnāvaḥ, 29  
 Durārthadūṛīkaraṇa, 74  
 Dūruhaśikṣa, 64  
 Durupadeśadhikkāra, 80  
 Dvadaśa(nāma)stotra, 81  
 Dvāratvavicāra, 94  
 Dvayaccurukku, 45  
  
 Eśarpa, 45  
  
 Gadyatraya, 12  
 Gadyatrayabhāṣya, 28  
 Gadyavyākhyā, 20  
 Gaṛuḍadaṇḍaka, 34  
 Gaṛuḍapañcāśat, 34  
 Gāyatrīyarthasatadūṣaṇī, 66  
 Gītābhāṣya, 11, 78  
 Gītāprabandhamīmāṃsā, 80  
 Gītārthasaṅgraha, 7, 45  
 Gītārthasaṅgraharakṣā, 28  
 Gītārthasaṅgrahavibhāga, 55  
 Gītāsāra, 22  
 Godāstuti, 34  
 Gopāleviṃśati, 34  
 Gūḍhārthasaṅgraha (C. on  
 Śrībhāṣya), 81  
 Gurubhāvaprakāśikā, 66  
 Guruparamparāprabhava (3000 Paḍi)  
 54  
 Guruparamparāsāra, 43  
 Guruparamparāstotra, 91  
 Gurūpasadanavijaya, 57  
 Gurutattvaprakāśikā, 56  
  
 Haṃsasandeśa, 32  
 Haridinatilaka, 32  
 Haridinatilakavyākhyā, 110  
 Hariṇasandeśa, 53  
 Hastigirimāhātmya, 43, 47  
 Hayagrīvastotra, 39  
 Hetipuṅgavastava, 22  
  
 Ikṣatyadhikaraṇavicāra, 76  
 Irupattinālāyirappaḍi (Caturvīm-  
 śatisāhastika, 63  
 Irupattinālāyirappaḍiśabdārtha, 63  
 Isāvāsyopaniṣadbhāṣya, 55  
 Isāvāsyopaniṣadvyākhyā, 55  
 Isopaniṣadbhāṣya, 28  
 Isvarānumānavicāra, 90  
 Isvarīśabdanirvacana, 90  
 Isvarasiddhi, 7  
 Iti-tu-pañcamyām-iti (ityādi)  
 śrutyarthavicāra, 89

Janmādyadhikaraṇavicāra, 92  
 Jātivicāra, 92  
 Jayantīnirṇaya, 65, 67  
 Jijñāsādarpaṇa, 61  
 Jijñāsāsūtrabhāṣyabhāvaprakāśikā, 55  
 Jitāntestotṛavyākhyā, 77  
 Jīvaśāstrabhāṣya, 93  
 Jīvaśāstrabhāṣya, 56  
 Jñānāyāthārthavāda, 76

Kaṣṭha, 45  
 Kāmasikāṣṭha, 34  
 Kanakadhārastava, 39  
 Kārikādarpaṇa, 78  
 (Karma)mīmāṃsāsārasaṅgraha, 56  
 Kartṛtvakaraṇātvaśāstra, 91  
 Kāryādhikaraṇavāda, 78  
 Kāryakāraṇabhāvaśāstra, 80  
 Kāśmīragamaśāstra, 7  
 Kathacaturthavajjivākyā, 75  
 Kauṣṭhīkyaśāstra, 58  
 Kokilasandēśa, 53  
 Kūresakṛtānārāyaṇāṣṭaka, 14  
 Kūreśavijaya, 14  
 Kūreśavijayavyākhyā, 60, 91

Laghutattvaparakāśikā, 56  
 Lakṣaṇanupapatti, 102  
 Lakṣmīkāyaśāstra(nāṭaka), 17  
 Lakṣmīśāstrasimhakarāvalambastotra, 81  
 Lakṣmīśāstrasimhakarapatti, 81  
 Lakṣmīśāstrasimhakarapatti, 102  
 Lakṣmīśāstrasimhakarapatti, 102  
 Lakṣmīśāstrasimhakarapatti, 103  
 Lakṣmīśāstrasimhakarapatti, 64, 77, 103  
 Layavicāra, 103  
 Laukikāyāśāstra, 74  
 Lokācāryapancāśat, 23

Madhurakavihṛdaya, 41  
 (Madhva)tātparyacandrikākhaṇḍānā  
 56

Manābhāratatātparyarakṣā, 61  
 Mahāpuruṣanirṇaya, 7  
 Mahāvīraśāstra, 37  
 Mānameyarahasyaślokaśāstra, 80  
 Mānāyāthārthyanirṇaya, 18  
 Māṇḍūkyaśāstra, 55  
 Māṇḍūkyaśāstra, 57  
 Māṇḍūkyaśāstra, 22  
 Māṇḍūkyaśāstra, 59  
 Māṇḍūkyaśāstra, 58  
 Manuśāstra, 6  
 Mīmāṃsāśāstra, 81  
 Mīmāṃsāśāstra, 30  
 Mīmāṃsāśāstra, 53  
 Muktaśāstra, 17, 39  
 Mūlabhāvaśāstra, 58  
 Mūlamantrārthakārikā, 62  
 Mumukṣupāyāśāstra, 46  
 Mumukṣupāyāśāstra, 21  
 Mumukṣupāyāśāstra-Tātparyā-  
 dipikā, 64  
 Muṇḍasannyāśakhaṇḍānā, 56  
 Muṇḍasannyāśakhaṇḍānā, 41

Nāḍīśāstra, 20  
 Nārāyaṇapadaśāstra, 94  
 Nārāyaṇapadaśāstra, 94, 95  
 Natvadarpaṇa, 61  
 Natvadarpaṇa, 93  
 Navamānīmāla, 45  
 Nayadyūmaṇi, 20, 61  
 Nayadyūmaṇidīpikā, 61  
 Nayamanikālikā, 61  
 Nayamaśāstra, 56  
 Nayamaśāstra, 55  
 Nayamaśāstra, 20  
 Nigamaśāstra, 47  
 Nikṣepacintāmaṇi, 67  
 Nikṣepacintāmaṇi, 29  
 Nikṣepacintāmaṇi, 59  
 Nityāśāstra, 21  
 Nityāśāstra, 12  
 Nityāśāstra, 22  
 Nityāśāstra, 95

Nyāsadaśaka, 36  
 Nyāsanirṇaya, 77  
 Nyāsatilaka, 35  
 Nyāsatilakavyākhyā, 52  
 Nyāsavidyādarpaṇa, 63  
 Nyāsavidyāprakāśa, 62  
 Nyāsavidyāprakāśavivṛti, 64  
 Nyāsavidyāvijaya, 66  
 Nyāsavimśati, 36  
 Nyāsavimśativyākhyā, 55  
 Nyāyakalāpasāṅgraha, 21  
 Nyāyakaustubha, 56  
 Nyāyakulīśa, 19  
 Nyāyakusumāñjalivyākhyā, 81  
 Nyāyapariśuddhi, 30  
 Nyāyapariśuddhivyākhyā, 74  
 Nyāyaratnāvali, 61  
 Nyāyasiddhāñjana, 30  
 Nyāyasiddhāñjanagandha, 80  
 Nyāyasiddhāñjanavyākhyā, 58  
 Nyāyasiddhāñjanavyākhyā, 74  
 Nyāyasudarśana, 19  
 Nyāyatattva, 6

Onpadināyirappaḍi (9000-Paḍi), 16

Padārthasaṅgraha, 95  
 Padārthasaṅgrahavyākhyā, 95  
 Padinoru Cillarai Rahasyaṅgal, 39  
 Pādukāśahasra, 32  
 Pādukāśahasravvyākhyā, 56  
 Pādukāśahasravvyākhyāna, 80  
 Pāñcakālikapaddhati, 95  
 Pāñcakośavicāra, 95  
 Pāñcamāmnāyasāra, 67  
 Pāñcamatabhañjana, 58 ✓  
 Pāñcāmṛtastotra, 81  
 Pāñcaratnapradīpikā, 56  
 Pāñcarātrakaṇṭhakodhāra, 58  
 Pāñcarātrarakṣā, 30  
 Pāñcarātrarakṣāhṛdaya, 59  
 Pāñcarātrarakṣāsaṅgraha, 67  
 Pāñcarātrasārasaṅgraha, 96  
 Pañcastava of Kūreśa, 23  
 Panduppā, 45  
 Pannirāyirappaḍi (12000-Paḍi), 22

Pannirunāmam, 45  
 Paramapadasopāna, 41  
 Paramapadasopāna (Tamil), 46  
 Paramārthabhūṣaṇa, 81  
 Paramārthaprakāśikā, 81  
 Paramārthastuti, 37  
 Paramatabhaṅga, 41, 46  
 Paramukhacapeṭikā, 74  
 Parandarahasya, 20  
 Parapakṣanirākṛti, 58  
 Parārthayajanādhikātanirvāha, 59  
 Pārāśaryavijaya, 57  
 Paratattvadīpikā, 59  
 Paratattvanirṇaya, 78  
 Paratattvanirṇaya, 95  
 Paratvādīpancaka, 22  
 Paravyūhādīcatuṣṭayastotra, 95  
 Parikaravijaya, 57  
 Parikaravijayavyākhyā, 77  
 Prabandhasāra, 46  
 Pradhānaśataka, 41  
 Prajñāparitṛaṇa, 19  
 Prakāśikā (on RTS), 79  
 Prakāśikāsaṅgraha, 79  
 Pramāṇaṇiṣkaraṇa, 77  
 Pramāṇānupapatti, 97  
 Pramāṇasaṅgraha, 22, 97  
 Pramāṇasāra, 60  
 Pramātvacihna (fn 2), 81  
 Prameyamālā, 22  
 Prameyasaṅgraha, 19  
 Prapāmaprakāśa, 77  
 Prapancamithyātvānumāna-  
 khaṇḍana, 53, 60, 76, 96  
 Prapannadharmaśāra, 75  
 Prapannagatividhi, 97  
 Prapannasatkarmacandrikā, 75  
 Prapannavijaya, 75  
 Prapannaviśaya, 75  
 Prārthanāṣṭaka, 53  
 Pratijnāvadārtha, 76  
 Pratitantrādarpaṇa, 61  
 Pratyak tvādisvayaṁprakāśatvavāda,  
 74  
 Puruṣakāramīmāṃsā, 55  
 Puruṣasūktabhāṣya, 78



- Śrībhāṣyasiddhāntasāra, 63, 75  
 Śrībhāṣyavyākhyā, 77  
 Śrībhāṣyavyākhyā Brahmasūtravṛtti, 75  
 Śrībhāṣyavyākhyā Tattvapīka, 31  
 Śrībhāṣyavyākhyā Upanyāsa, 57  
 Śrībrahmatvavyudāsa, 106  
 Śrīṣuṇaratnakosa, 17  
 Śrīmaccchābdārthvicāra, 106  
 Śrīpādatīrthagrahāṇa, 105  
 Śrīprapatti, 106  
 Śrīraṅgagadya, 12  
 Śrīraṅganāthastotra, 17  
 Śrīraṅgarājastava, 17  
 Śrīstava, 14  
 Śrīsthti, 39  
 Śrīsūktabhāṣya, 16  
 Śrī-tattvasiddhānta, 63  
 Śrīvacanabhūṣaṇa, 22  
 Śrīvacanabhūṣaṇamīmāṃsā, 62  
 Śrīvacanabhūṣaṇasāra, 66  
 Śrīvacanabhūṣaṇavyākhyā-  
 janmaprabhāvaṇaprakāśikā, 106  
 Śrīvacanabhūṣaṇavyākhyā, 74  
 Śrīvaiṣṇavadīnacari, 47  
 Śrīviṣṇucittiya, 18  
 Śrīyaḥ-Upāyatvavicāra, 105  
 Śrutapradīpikā, 22  
 Śrutaparakāśikā, 22  
 Śrutaparakāśikāsaṅgraha, 63, 107  
 Śrutaparakāśikāvyākhyā, 77, 107  
 Śrutaparakāśikāvyākhyā-Tātparyā-  
 dipikā, 107  
 Śrutaparakāśikāvyākhyā-Tūlikā, 36  
 Śrutigītāvyākhyā, 80  
 Śrutitātparyanirṇaya, 57, 107  
 Śrutyanirṇaya, 107  
 Steyāvirodha, 43  
 Stomaśābdavicāra, 80  
 Stotraḡadyavyākhyāna, 20  
 Stotraratna, 7  
 Stotraratnabhāṣya, 31  
 Stotraratnabhāṣyavyākhyā, 109  
 Subālopaniṣadbhāṣya, 58  
 Subālopaniṣadvivarāṇa, 22  
 Sudarśanahoma, 109  
 Sudarśanahomaprayera, 109  
 Sudarśanamīmāṃsā, 109  
 Sudarśanapancajanyaṇapratīṣṭhavidhi, 108  
 Sudarśanaśataka, 55  
 Sudarśanaśataka, 39  
 Suddhayaṇīlakṣaṇa, 105  
 Sūdrāḡpancaśāṃskāravīdhi, 105  
 Śukapakṣya, 22  
 Śukasādeśa, 53  
 Sukhapraveśinī, 81  
 Sundarabāhustava, 14  
 Svarūpajñānādinirūpaṇa, 109  
 Svarūpānupapatti, 109  
 Śvetāśvātaropaniṣadbhāṣya, 58  
 Taittirīyopaniṣadbhāṣya, 55  
 Tānīślokyākhyā, 20  
 Taptacakrādyāṅkanaṇpramāṇā, 93  
 Taptamudrādhāraṇapramāṇa-  
 saṅgraha, 56  
 Tārthasāra, 80  
 Tarkasaṅgrahacandrikāvyākhyā, 74  
 Tatkratunyāyasāra, 80  
 Tatkratunyāyavicāra, 65, 76  
 Tātparyādīpikā, 22  
 Tattvadīpa, 22  
 Tattvadīpasaṅgrahakārikāḡ, 22  
 Tattvadīpikā, 74  
 Tattvamanjari, 74  
 Tattvamāṭṭikā, 40  
 Tattvamṛta, 78  
 Tattvamuktākalāpa, 29  
 Tattvanavāṇta, 40  
 Tattvanirṇaya, 22, 78  
 Tattvaniṣkṛṣa, 78  
 Tattvapadavi, 40  
 Tattvaratnakāra, 17  
 Tattvaratnāvali, 40  
 Tattvaratnāvalipratīṇīyaṇgraha, 40  
 Tattvasādeśa, 41  
 Tattvasāra, 22  
 Tattvasāḡhamaṇi, 41  
 Tattvatraya, 23, 79  
 Tattvatrayacūjaka, 40

Tattvatrayaṇulakārthasaṅgraha, 52  
 Tattvatrayapramāṇasaṅgraha, 93  
 Tattvatrayāvaḥ, 93  
 Tattvaviveka, 23  
 Tirodhānānupapatti, 93  
 Tirumantiraccurukku, 45  
 Tirumuḍiyāḍavu, 47  
 Trayyantiṛtha, 6  
 Trimataikyaprakāśikā, 74  
 'Tvaṇ me'hamme' itiśloka, 17  
 Upādāntvasamarthana, 90  
 Upadeśaratnamālā, 54, 90  
 Upaniṣadvyākhyāna, 81  
 Upaniṣanmaṅgaḷabharana, 57  
 Upaniṣatsāra, 81  
 Upāsanāvṛtticāra, 90  
 Urdhva puṇḍramahimā, 90  
 Urdhva puṇḍra vidhi, 91  
 Urdhva puṇḍra vijaya, 56  
 Uśarpa, 45  
 Vādakalpaka, 74  
 Vādhūlapravaraśintāmaṇi, 78  
 Vādhūlīkaravaibhava, 78  
 Vāditrayakhaṇḍana, 52  
 Vaikuṇṭhagadya, 12  
 Vaikuṇṭhastava, 14  
 Vairāgyapancaka, 38  
 Vaiśeṣikasūtrarasāyana, 81  
 Vaiṣṇavaprakriyā, 104  
 Vaiṣṇavotsava, 104  
 Vaiśvadevakārikā, 47  
 Vālmīkidhāvadīpa, 78  
 Varadadeśikamaṅgaḷaśasana, 54  
 Varadarājapancāśat, 38  
 Varadarājastava, 14  
 Vāsantikāpariṇayā, 56  
 "Vedāham" itimantrārtha, 66  
 Vedāntācāryamata, 104  
 Vedāntadeśikamaṅgaḷaśasana, 53  
 Vedāntadeśikaibhava prakāśikā, 57  
 Vedāntadeśikavijaya, 77

Vedāntadīpa, 12  
 Vedāntakaṇṭhakoddhāra, 56  
 Vedāntakārikāvaḥ, 61, 119  
 Vedāntakaustubha, 62  
 Vedāntanavamālikā, 79  
 Vedāntanyāyamālikā, 77  
 Vedāntasāra, 12  
 Vedāntasārapadyamālā, 74  
 Vedāntasūtra, 74, 78  
 Vedāntavijaya, 57, 103  
 Vedāntaviṣaya, 104  
 Vedāntavilāsa, 64  
 Vedārthamālā, 56  
 Vedārthasaṅgraha, 11  
 Vedārthasanjīvana, 81  
 Vedārthavicāra, 104  
 Vegāsetustotra, 38  
 Vidvanmanohara, 78  
 Vighrahadhyāna, 53  
 Vijayindraparājaya, 63  
 Vijayollāsa, 57  
 Vijnānastuti, 15  
 Vilakṣaṇādhikārinirṇaya, 103  
 Vilakṣaṇavaigṇavotkarṇanirūpaṇa, 103  
 Virodhāparihāra, 42, 52  
 Viśayavākyadīpikā, 58  
 Viśiṣṭādvaitakāraṇamālā, 80  
 Viśiṣṭādvaitanirṇaya, 78  
 Viśiṣṭādvaitasiddhi, 78  
 Viśiṣṭādvaitatattvasaṅgraha, 81  
 Viśiṣṭādvaitavijayavāda, 74  
 Vṛkṣabhaumāmṛta, 47  
 Vyāsaśiddhāntamārtāṇḍa, 79  
 Yādavābhyudaya, 32  
 Yajnopavitapratīṣṭhavidhi, 31  
 Yatidharmasamuccaya, 7  
 Yatindra (yatipati) matadīpikā, 53  
 Yatirājasaptati, 37  
 Yatirājavimsati, 42  
 Yogarabasya, 6